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THE JERUSALEM  
**POST MAGAZINE**

**MEIR  
AND  
NIXON:**



Friday,  
March 9, 1973

150





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THE COVER — Prime Minister Golda Meir and President Richard Nixon.

the White House gardens during the Premier's visit to the U.S. executive mansion last week. In background are Yehuda Diskin, Israel's American-designate to the U.S. State Dept., and the incumbent, Alexander Yitzhak Rabin.


... Mr. Nixon)  
... background is Ex  
... office building, WAB  
... office wing is at right  
... (FIO photo  
DAY, MARCH



Arrows point to two of the Black September terrorists holding Saudi Arabian Embassy in Sudanese capital. Photo was taken before the killing of the three diplomats. (Associated Press radiophoto)

**THE** three-day drama staged in the Saudi Arabian Embassy in Khartoum last weekend has placed the Palestinian terrorist movement in open confrontation with a number of Arab countries, including the Sudan, Saudi Arabia and Jordan. Until now it has been only Jordan which recognized the terrorists as a threat to itself; all the others have disregarded the warnings that have been sounded across the world recently. At last, however, there are signs of a profound reassessment in the Arab capitals.

**For Sudanese President Ja'afar Numeiri, the Black September murder of three diplomats in Khartoum may be a turning point towards an alignment with the more conservative Arab states, writes ANAN SAFADI. The Sudanese leader may have begun to understand where the real danger lies.**



ro. At the airport they were met by two accomplices. One of these drove them to the Khartoum office of the Fatah dominated Palestine Liberation Organization. The other did not leave the airport, and took the next Libyan plane flying to Tripoli.

the team which undertook the actual operation, was waiting at the P.L.O. office. It was from there that the gang drove to the Embassy with their weapons and ammunition, in a P.L.O. car.

Arrived there, the terrorists, all wearing masks, stormed across the garden without opposition and burst into the luxurious two-storey building firing their guns. The Belgian Chargé d'Affaires was wounded in the leg.

## Guard shifted

In the middle of a raging sand-storm, security forces were rushed to the scene. The diplomatic quarter in Khartoum had been almost constantly unguarded during the afternoon and early evening, since the security men had been busily engaged guarding the route along which President Numei and his royal guest, Emperor Haile Selassie of Ethiopia, were proceeding to the airport. They were flying south to Juba, focal point of the celebrations of Sudan's "Day of Unity," marking the first anniversary of the reconciliation between Northern and Southern Sudan and the end to the country's long years of violent Arab-African division, which Haile Selassie helped to heal.

For 24 hours, apart from throwing a cordon round the Embassy, the Sudanese appear to have done nothing beyond contacting the governments against whom the terrorists were making their demands. The two governments mainly involved the U.S. and Jordan — made it abundantly clear, and at once, that they had no intention of giving in to the gang's blackmail. A few minutes after 9 o'clock on Friday evening the Saudi Arabian Ambassador telephoned the Sudanese authorities, from the home that had become his prison, with the assurance that the gangsters had just

(Continued on page 8)

## Five hostages

The drama began at 7 o'clock Thursday evening, when eight armed terrorists shot their way into the Saudi Arabian Embassy, disrupting the dejeuner reception in honor of the outgoing United States Counselor, George Curtis Moore, whom the four hostages, along with four other diplomats — the U.S. Ambassador, Cien A. Noel, Jr., the Belgian and Jordanian Chargé d'Affaires, Guy Eld and Adly Nasser, and the host of the Saudi Arabian Ambassador, Sheikh Abdulrah Manhouk. The latter's wife insisted on staying with her husband even when a Sudanese woman doctor appeared to the terrorists to let her leave with their children.

Some of the guests — reported by including the Ambassadors of the U.S.S.R., Britain and France — disappeared from the Embassy

After his release, the Saudi Arabian Ambassador waves to cameramen from window of Embassy. In foreground is a Sudanese household employee.

sy right away. Some others were held for screening by the terrorists, and were only released when it turned out that the Ambassadors of West Germany, Iran and Ethiopia were not among them.

It was only a few minutes later that the terrorists announced themselves in a telephone call to the Egyptian Middle East News Agency, as a Black September team and made public their demands: the release of a Fatah prisoner, the withdrawal of Israeli troops from the West Bank, and the withdrawal of Israeli troops from West Germany. This was on grounds that there is no contact between Khartoum and "enemy" Israel, and that since the West German Ambassador was not at the party, there was no bargaining counter with Bonn.

leader, Mohammed Salih, known as "Abu Daoud" — and a score of his comrades imprisoned with him in Jordan; of about 25 girl saboteurs in prison in Israel; of Sirhan B. Sirhan, the convicted assassin of U.S. Senator Robert

**THE JERUSALEM POST MAGAZINE**

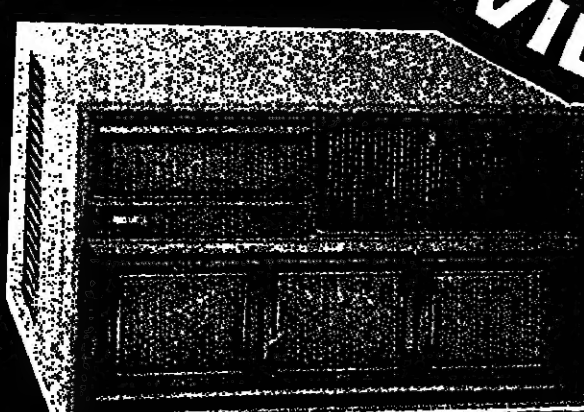
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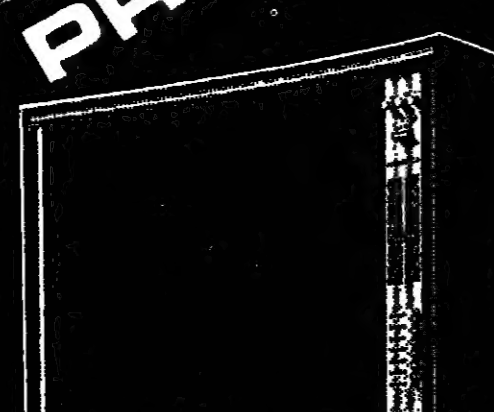
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# THE NATIONAL STYLE

The world today takes Israel's strength for granted but still doubts its "human quality." Prime Minister ABBA EBAN made a speech at the Herta and Paul Amirian Foundation last night in the address, the text of which is reprinted on this page. He calls for the development of a "confident and balanced" national style.



It is a copious discussion of the physical map of Israel, the future peace settlement, and to be the first, in 1977, to declare to the governments and to the listeners in the world that we will involve different ideas and alignments from the past. The problem is not merely how to define our own historic rights, but how to bring them into harmony with the rights of others and with our own right to peace.

The confusion which prevails, or is cultivated, at home and abroad, concerning our authoritative political positions in relation to the physical map of Israel, causes me to reflect on a subject which few people discuss: "Israel's spiritual map." Do we have a secure and recognized ideological and social boundaries which we are duty-bound to defend and beyond which we may not erupt?

Just as there is a national policy, is there not need for a more balanced and confident national style, which would accord with Israel's needs, as well as with her strength and spirit?

I have the impression that we have suffered more troubles recently as a result of defects of style than from problems of policy. I do not wish you to think that these reflections are the outcome of the shock which afflicted the state and the nation as result of last week's tragedy which occurred because of mistaken appraisals including an Israeli appraisal which turned out after the event to be wrong.

The question that I now raise with you has been at a high level of my consciousness and concern for some time — and I am certain that I am not alone. It has its origin not in any single incident, but in a number of symptoms, the accumulation of which should lead us to a profound social scrutiny.

## Moot distinction

After all, the social fabric is not composed only of deliberate acts of government policy; it is also made up of the reactions of individuals acting under the stimulus of the social environment created around them. There is, therefore, no purpose in establishing a distinction between "regularities" arising in the operation of the government machine and outbursts of a turbulent spirit within society itself. Both these factors combine to create the national style.

An Arab is murdered in Nazareth and a Jewish woman violently beaten for matters which are of private concern, and this is done in the name of an extreme form of racial segregationism. Against the eccentric ideas of a small group of renegades from Judaism it is suggested that we act not by combating their ideas through education, discussion, and inclusive argument, but by raising our fist; and indeed there are those who raise it.

Polson pen letters are sent to Arab and Druze residents, born in this country, containing intimations for their expulsion in exchange for money. A constant effort is waged by a violent hot-headed group, recently arrived in this country, to stir up conflict between Jews and Arabs in Jerusalem and Hebron at the expense of the tranquil coexistence which has been created and promoted there with so much toil.

In an essential air-operation against murderous saboteurs, the inhabitants of a Druze village in Lebanon are inadvertently hit; and a great clamor of protest goes up precisely because the authorized representative of the government acknowledged the error and expressed regret for it.

## False statement

Amidst the deep and sincere grief that spread throughout our community as a result of the death of dozens of innocent people in a civilian aircraft, leaders attempted to console themselves by a false statement, that the world press did not express strong condemnation of the murderous operations against us at Munich and at Lod — which were not inadvertent errors but deliberate acts. Our newspapers are fed unfounded information on the certificate of a dead pilot on the eve of his funeral, and when the truth becomes known the intiators of the report for some reason are hesitant to apologize. The national television photographs the transfer of scores of bodies to Egypt after the Libyan aircraft tragedy, and the commentator satisfies himself with a dry description of the operational efficiency of the transfer, without any adequate expression of sincere humane concern.

Can any citizen at home, or any Jew or friend of Israel abroad, come up against a succession of such painful situations, without

reaching some general conclusion of anxiety from the multiplication of particular symptoms? And even if I have made a distinction between policy and style, is it altogether fortuitous that the national style becomes distorted and strident, just when there is a multiplicity of political definitions on the future of the territories, which are characterized by maximalism at the expense of the rights of others and the prospects of peace.

## Common factor

The common psychological factor in all the situations that I have described is a defensive attitude which would be suitable for a weak country subjected to perils and threats. Now this definition of Israel is only a half truth. It is of course a fact that we are still the target of perils and threats; but it is also a fact that Israel is, in the ultimate resort, a strong and solid reality. Strong and solid in its capacities of defence; strong in the inspiration of its heritage and faith; strong in its economic resources; strong in the support that it receives from the Jewish people; strong in its science and learning; strong in the overall balance of its links with governments and peoples across the world. True, all these elements of strength and solidity are relative and not absolute; but they are impressive in relation to the resources and capacity of all our adversaries.

The question that is now asked everywhere concerning Israel is not about its courage and resourcefulness which are everywhere taken for granted, but about its human quality. A strong nation does not have to shout or to beat drums in nervous agitation in order to make its voice heard. On the contrary; a confident and balanced national style is perfectly reconcilable with an alert security consciousness and a rational and firm political line. The problem is how to put the emphasis on freedom, tolerance, equality, social justice, spiritual and intellectual creativity and human brotherhood, as the salient characteristics of a strong and confident Israeli society.

## Broad effect

An anxious desire to refute an imaginary assumption of weakness can have effects across the whole length and breadth of our life. It has its effects on political reactions, on the attitude to Arabs, on the form of national expression, on the attitude of citizens to each other on the roads, on the method of waging labour conflicts, on the resolutions of political conferences and on much else. It is not essential to demonstrate virility and toughness every minute of the day.

Those of you who consider that the problem that I have presented does not exist have not lost anything except a quarter of an hour of obligatory listening (or at least hearing). Those who are convinced that the subject does exist cannot ignore the decisive role of the academic community in determining the national style. The central vocation of the intellectual community is to ensure that the characteristic qualities of scholarship — logic, rationality, order, precision and balance — have their due weight, together with other qualities, in forming the national texture. The intellectual community does not belong on one or the other side of the political debate; its function is to be represented on all sides and to exercise the restraints of rationality within each. For reason without emotion is sterile, while emotion without reason is hysteria.

To the new graduates who leave your University today I can only express the wish that they be guided by the spirit of a Jewish Jew whose paths are the paths of pleasantness and whose way is peace.



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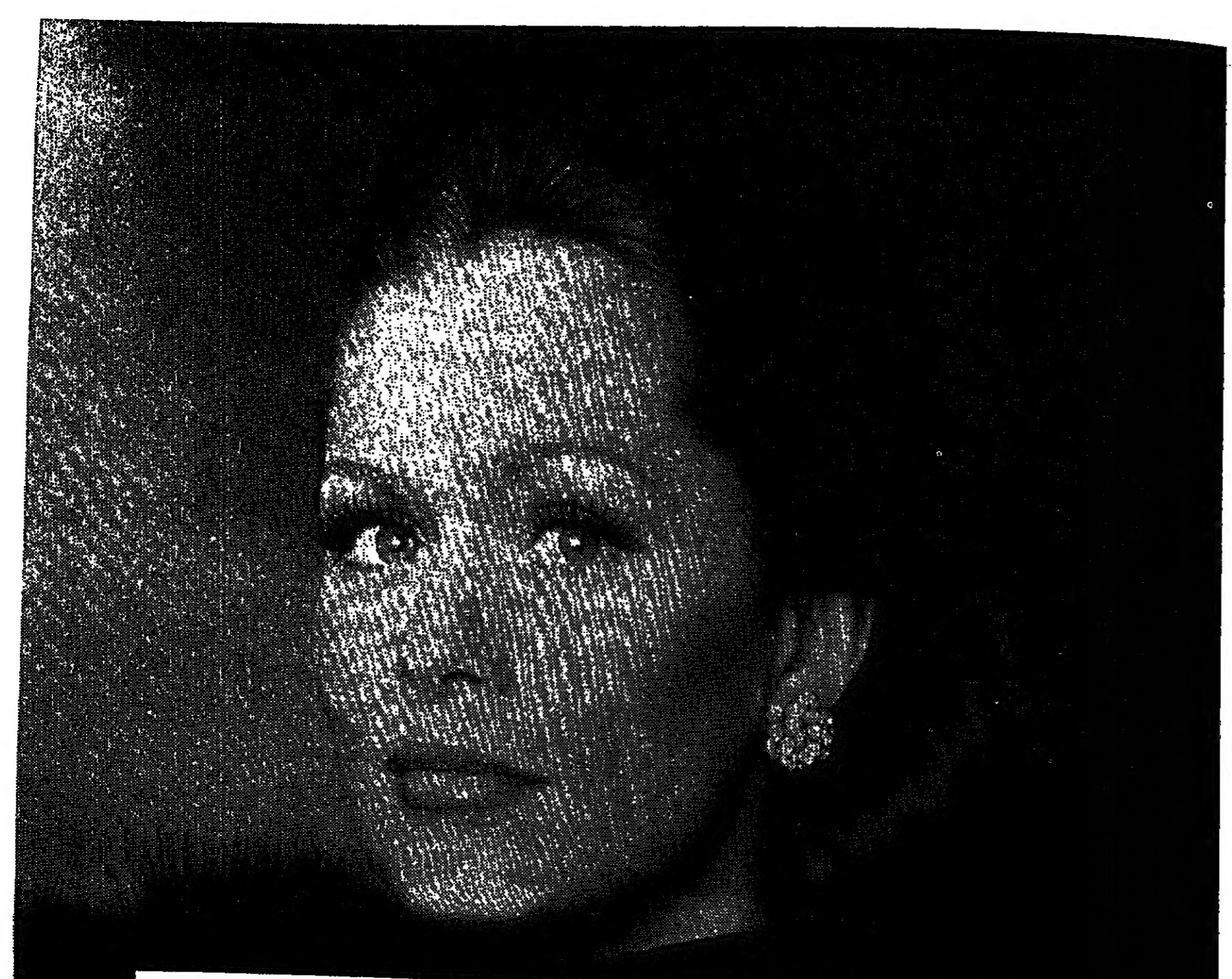
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# Mr. Eban and the Ugly Israeli

By LEA BEN-DOR



Cartoon by Oliphant, 'Denver Post' cartoonist widely syndicated in the U.S., is an example of the 'ferocious world reaction' to the downing of the Libyan plane.

Paul VI asked Golda why we are "so fierce," judge by our correspondent every third that as a by the fact that as a the Israelis are intolerant drivers, infuriating them they do not actually their fellow drivers'

Israel has many other He is dogmatic, and then either fanatically re- or anti-religious, where people are content to live live. is worse to come. From time that only two genera- ago, a generation-and-a- ago, was fighting for the work for the right to in every kind of work country, against a man- government that preferred Arab because they sage, less organized and under to get along with; the against Jewish citrus and contractors who also may not be a quicker way to expanding profitable employment than anything Mr. Ben-Aharon can offer: a socialist economy and a ceiling on what people may earn.

IN this society of critics Foreign Minister Eban is a relative newcomer. In the nature of things, his speeches have in the past been addressed mainly to an audience of the nations abroad. It is said that his criticism of Israel's attitudes at home is an indication that he views him- self as a candidate for the premiership, and feels he should enter into local problems. This would be an important departure. His address to graduating students at Haifa University is re- produced in full on page five, for it offers food for thought.

Mr. Eban inveighs against our intolerance, our liberalism and our tendency to use the ruled fist in argument, and particularly international argument. rather than logic and reason. A strong nation does not have to shout or beat drums in nervous agitation, he argues... "an imaginary as- sumption of weakness... has its effects on political reactions, on the attitude to Arabs... on the attitude of citizens to each other on the roads."

He recounts recent acts of il- liberalism, and they are not hard to find. Myopically religious Georgian immigrants kill an Arab man found sitting in a parked car with a married Jewish woman in Nazareth. It was an ugly in- cident, even if there was no inten- tion to kill the man, made no better by the apparent under- standing of the Nazareth Arab community that strange men should not associate with married women. He quotes assaults on missionaries and threats against "Jews for Jesus". Instead of dis- cussion, education and argument. We should like education, discus- sion and argument between the yeshivot and the non-religious or less-religious Jews, and even re- ligious Jews like Dr. Meir of Shaare Zedek hospital, why only with "Jews for Jesus"?

MR. Eban also picked on some examples that are a little less than convincing. When civilians were accidentally hit in an attack on a terrorist camp in the Leb- anon there was a clamour because Mr. Allon, then Acting Premier (Mr. Eban did not mention him by name), offered an apology for the mistake. Here Mr. Eban is being less than a seasoned pol- itician, for the criticism was not directed at the regret for the loss of civilian lives, but at an obscure

the private enterprise and profit suggestion that Mr. Allon some- motive which Mr. Sapir has ad- mitted in the search for invest- ment and industrial know-how may not be a quicker way to expanding profitable employment than anything Mr. Ben-Aharon can offer: a socialist economy and a ceiling on what people may earn.

Memories of 1948, 1956 and 1967 certainly lie at the back of the present Israeli aggressiveness. The army won these three wars, and we could not have afforded to lose them. Can Mr. Eban guarantee there will not be ano- ther? And that we shall survive it, too, even if we forget our essential weakness, the smallness of Israel, and are no longer afraid to risk losing? Are we really already a strong nation that does not have to beat drums? We can afford a mistake in Africa, a wrong guess in France. Can we afford a reverse on a battlefield? Even if we can explain why it happened and was nobody's fault?

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other, for this was fired by the feeling of many people that Israel has only a limited, conditional right of self-defence. No such abuse was heaped on the Bul- garians for shooting down an El Al plane that they mistook for a Greek aircraft violating their ter- ritory. Everybody feels entitled to teach Israeli morals. Mr. Eban sees the illiberality as the result of what he terms "maximalism (in the territories) at the expense of the rights of others and the pros- pects of peace." Surely it is the other way round? That there is reluctance to open up territories to the return of Arab armies or terrorists because three wars and a stream of threatening statements from Arab countries have left the ordinary Israeli con- vinced there are enemies aplenty and that in an emergency we can- not be sure that our friends will support us. Like the French in 1967?

A CAREFUL reading of the speech shows that it, in fact, centres around the question of borders. Mr. Eban is known to ab- hor the idea of expanded borders and the problems of an increased Arab population which this con- jures up. He quotes Ben-Gurion to say that only those with a Hot- tentot mentality wish to dominate others — surely an old-fashioned insult. He goes on to argue that boundaries are important, but that it must be recognized that they are only one of the components of peace and not its sole condi- tion. Military strength, morale, the economy and international re- lations are all equally important — which might almost be a para- phrase of U.S. Secretary of State Rogers' argument in March 1971 that geography is not all-import- ant. Of course it is not, between the U.S. and Canada, for instance, or even between the U.S. and Mexico. It is important where peo- ple are liable to have Katyusha rockets shot across the border at them. There is a minority that wishes to hold the whole of the West Bank for historical, religious and national reasons despite its large Arab population. There is a large body of opinion that does

not so much wish to hold the ter- ritories as it is reluctant to evacu- ate Israel forces from the area for fear of finding either the Iraqi army or terrorist cells in- stalled to take their place a few kilometres from Jerusalem. It does not wish to fight another war and is deeply reluctant for more blood- shed. The illiberalism generated by Jewish-Arab contact troubles them less than the threat of war.

On one point one may differ flatly with Mr. Eban. If there are "those who say that a permanent territorial division between the two peoples in Eretz Israel is not compatible with Zionism" I have not met them, or read their views. On the contrary, the view was generally held that Zionism re- quired a degree of isolation, to foster "avoda ivrit" (Jewish la- bour) for instance, Israel identity and independence, the Hebrew language, Israel culture. It was tried not only from 1948, when the state was established, but from the time of the Mandate. The people who say now that co- existence and a degree of ming- ling is necessary say so because they see in it the only hope for peace. Isolation had its merits, at least in theory, and even in prac- tice it created the Israeli, for bet- ter or worse. It did not make for peace.

The enforced co-existence since 1967 has, astonishingly enough, brought us nearer to peace talks, despite the problems of occupation. It is true that "after peace," gen- uine peace, borders will be less important, but the development of the terrorist movement makes "real peace" something the Arab states cannot achieve, even if they wish to do so, while the terrorists accept Israel even in the 1967 bor- ders. On the other hand nobody has been so absurd, as Mr. Eban says, as to suggest that the pre- 1967 governments were "anti-Zion- ist" because they did not aspire to expand the borders. This is the proof, in fact, that the war of 1967 was fought for survival, not ex- pansion. But it is equally absurd to pretend that a political situa- tion is not changed by a war or by the balance of forces that results.

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Seven hours before capture, Ambassador Oslo Noel (right) is sworn in as U.S. Ambassador to Sudan. At left is Counselor G. Curtis Moore, also slain by the terrorists. In centre is Mr. Noel's wife, Luella.



Jordanian Chargé d'Affaires Adil Nasser holds baby daughter after release. At left is the diplomat's wife, Oula.

(Continued from page 8)

murdered three of their captives — the two Americans, Mr. Noel and Mr. Moore, and the Belgian, Mr. Mide.

Meanwhile, President Nixon's envoy, Assistant Secretary of State William Macomber, was held up by the wide-ranging sandstorm in Cairo. There he appeared to have sought the help of the Egyptians in his efforts to get the hostages released, but it seemed that the most they would do was to request the terrorists to agree to come to Cairo for negotiations, bringing their prisoners with them.

However, once the murders became known, the Sudanese authorities at last took a strong line. They indicated that they were no longer prepared to allow any negotiations with the criminals, and that they were going to deal with them themselves.

#### Emergency sessions

On Saturday morning there was a Cabinet meeting and a hastily assembled emergency session of the Sudanese parliament. When this was over, the Government issued a warning to the terrorists — a virtual ultimatum — ordering them to surrender, to hand over the bodies of the three murdered men, and to free the remaining hostages. This was followed up with the dispatch of Sudanese troop reinforcements, backed by armoured cars and machineguns, to lay siege to the Embassy. The terrorists' final demand — for a safe conduct out of Khartoum to Libya — was rejected in the firmest terms by the Sudanese in the face of repeated threats by the gang to blow up the building.

At dawn on Sunday the Black

September gave themselves up. They handed over their hostages and led the way to the cellar where the bodies of their three victims were found, beaten and mutilated — a gruesome witness to the gratuitous cruelty that is part of the character of the Black September group.

The survivors, their long ordeal over, revealed that the murdered men were given 25 minutes to write their last messages. This, plus a recording of the telephone conversation, that Ambassador Noel was allowed to have a few minutes before his assassination in which he said that even if Mr. Macomber arrived he would be too late to save them — shows that the victims were doomed men from the start.

When the Sudanese authorities had carried out a preliminary interrogation of the terrorists, they announced that this had revealed that the operation was part of a plot by the Fatah, the largest terrorist organization dominating the roof body, the Palestine Liberation Organization. The Sudanese declared that the attack was designed and master-minded by Khartoum: one of these had been arrested along with the gang; the other was the man who flew off to Libya from Khartoum airport as the other terrorists came in.

In a broadcast condemning the outrage as "a criminal and reckless attack," President Ja'afar Numeiri demanded the extradition of the escapees.

Despite the repeated disclaimers by the P.L.O. and el-Fatah of any association with the Black September movement, the Sudanese President said that his men

## THE LESSON OF KHARTOUM

had captured enough documentary evidence to link them with the movement and incriminate them in this affair. He criticized the Fatah leader, Yasser Arafat, for asking him to treat the arrested men as "militant revolutionaries."

Their murderous act, declared Numeiri, had "nothing to do with revolution or courage," and he emphasized that he regarded it as a crime against innocent diplomats and a violation of Sudan's security.

President Numeiri especially criticized the terrorists for shifting their fight against Israel — their alleged *raison d'être* — to distant countries such as the Sudan. He said if the Khartoum operation had been intended as retaliation against the downing of the Libyan airliner by Israel over Sinai the previous week, then it should have been carried out in Sudanese soil. The words were obviously intended for Libyan and Egyptian ears — as well as the terrorists!

#### Captured documents

The President gave orders for the immediate closure of the P.L.O. in Khartoum. He seemed to have been particularly enraged by the indications in the seized documents that the terrorists were using Khartoum as a centre from which to carry out large-scale subversive operations against several countries — including Sudan itself. He gave no details, but the Sudanese press later disclosed that one of the planned operations was the blowing up of an unnamed Embassy — presumably Jordan's — in Bonn, and that another was aimed at Ethiopia. The Sudanese have so far given no details of the contents of the documents.

At the beginning of the week, it appeared that there were two main reasons for the choice of Khartoum for a Black September operation. One was the vulnerability of a relatively remote Arab country which, because of its own internal concerns, is not involved in the general politics of the Arab world.

The other was the opportunity it gave the terrorists to capture world headlines. They selected for their outrage the day on which Sudan was celebrating the country's reconciliation and rehabilitation under a policy that has gained admiration in many parts of the world, and they knew they could be sure of the presence of a wide selection of media representatives in Khartoum last weekend. It should not be forgotten that their last operation — the attack on the Israeli Embassy in Bangkok — was carried out when many press and broadcasting teams could be relied on to be in the Thai capital for a national occasion of interest.

But after this week's arrests and the seizure of the P.L.O. documents, the choice of Khartoum took on a new and wider significance. It became apparent that the Black September are now using their bloodstained fingers to stir up trouble for a number of Arab regimes, mainly the Sudanese, the Saudi Arabian and the Jordanian.

#### 'Political' incident

As the interrogations proceeded, the semi-official Khartoum daily *Al-Ayyam*, stated that the target of the attack on the Saudi Arabian Embassy was not the slain diplomats but "the security, safety and destiny of the Sudanese people." It added that the incident was not only a criminal but a political one. Indeed, Sudan seemed to be coming to the conclusion that the activity of the terrorists — who are strongly supported by Libya — was directed against itself by the militant Libyan regime of Mu'ammer Gaddafi, who has been at odds with President Numeiri for a considerable time over inter-Arab politics and Arab-African relations.

Support for the belief that Lib-

came towards the end of this week with the arrest of a number of Sudanese citizens employed by Libya in Khartoum on charges of collaborating with the terrorists in "activity against State security."

Indeed, "Abu Daud," the Fatah leader who has been sentenced to death by Jordan for subversive activities and whose release was one of the terrorists' demands, gave a television interview in Amman only a few days before the Khartoum outrage. In it he said that the terrorist movement was in fact being transformed into a weapon by one Arab country against the other. He spoke of the sharp decline of the movement, whose sole object now was to get into the headlines in order to preserve its very existence. He charged the Fatah representatives in various Arab capitals especially, with merely serving the ends of inter-Arab differences.

President Numeiri has been showing irritation recently with Gaddafi's intervention in the affairs of the Arab world. Last week he was reported not only to have turned down a Libyan offer of financial aid to Sudan, but even to be preparing to return a loan of \$5m. that he has already received from Tripoli. Of the latter, he said that these paltry sums that Gaddafi is distributing widespread to Arab governments are mere trifles compared with the sums he is expending out of his enormous riches to support militant subversive

movements both within and outside the Arab world.

The basis of the rift between Sudan and Libya is Numeiri's resistance to joining a Libyan alliance. His resistance is reinforced by Cairo's vehement opposition to the U.S. renewal of relations with Egypt, at a time when President Numeiri's declared intention to deal very firmly with Khartoum terrorists and relations with Egypt and Libya as some of the other countries that support the terrorist movement. It may also signalize a point in the overall Arab world towards the terrorist movement generally. One can see it in the behaviour of a parallel with King Hussein, who so far has waging a lone war against the terrorists.

It is also worth noting the two leaders cracked the terrorists only a week. Syria was reported to have rested several Fatah units involved in the recent anti-government disturbances.

It looks as if more the Arab regime is beginning to realize that it has more to lose than the terrorists than has

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FRIDAY, MARCH 4, 1973

Average Israeli returns after his 11-hour stint plus overtime, or his half a second job, has coffee or tea or orange juice on his country.

switches on the television, takes off his shoes, and settles into an armchair for a viewing. Mrs. Israel, having finished her job and her almost household chores — for being — takes the seat of honour. Various members of the young generation, sitting around from dawn till dusk, get on the floor in front of the television set. It is clear to them what after the long day's relaxation and en-

thus far, has been busy in television since its inception. Dr. Yeshayahu Spira is a veteran radio man. All these excellent people are obviously there to protect the particular points of view which they represent. One is struck by the almost complete absence of Israelis who are concerned with entertainment at any level and of any kind — theatre and film producers, directors, actors or musicians.

Charles Curran, Director-General of the BBC, in a review of the Corporation's first 50 years in the latest BBC handbook, recalls that 25 years ago, Sir William Haley said of the Corporation: "The real justification... is that it is an instrument of social purpose and a means to raise public taste." What, Curran wonders, did Haley mean by "social purpose?"

"The BBC," he asserts, "is not and cannot be allowed to become an instrument for anything or anyone... To present broadcasting as a means to raise public taste is to adopt a somewhat paternalistic attitude which may seem out of tune with our times. The BBC does not exist to shape society to some pre-determined pattern. Supplying that society with an accurate and comprehensive service of impartial broadcast journalism is not shaping it to a pattern. Setting out to 'raise taste' would be..."

But our alma are precisely those that Mr. Curran rejects. I suspect that one would have to go far to find any television service operating under a law in any way similar to that which binds Israeli television in Irons.

People familiar with the Israeli scene may claim that the law is just put there on the statute book to placate all the various pressure groups — religious and secular, Left and Right — that have to be respected in our democracy, so that people can get on with the job regardless of the phrases in the law. But this is not what happens. Television is legally governed by an Authority of 31 people, and an executive committee of seven, all of whom do their best to see that the law is obeyed to the letter.

#### Distinguished members

Looking at the list of names of the 31 members of the plenum, one finds among them many of Israel's worthiest and most respected citizens. If I were making up Israel's "Who's Who" for 1973, there is not one whom I would exclude. Each in his own way has made a valuable contribution to the upbuilding of the Homeland.

The Authority is nominally independent of political considerations, but, by a curious coincidence, I was able, on a cursory examination, to identify nine Mafpinks, three Cabaniks, three Abduks, He'Avodaniks, a Rafnik, an Independent Liberal, a member of the N.R.P., a Mappanik, a Druse, two Arabs, two representatives of minority groups. By occupation, the plenum includes several highly-placed civil servants, a lawyer, a banker, a sociologist, a scientist, several educators, a philosopher, a linguist. Nathan Shaham, the poet-dramat-

ist, has been busy in television since its inception. Dr. Yeshayahu Spira is a veteran radio man. All these excellent people are obviously there to protect the particular points of view which they represent. One is struck by the almost complete absence of Israelis who are concerned with entertainment at any level and of any kind — theatre and film producers, directors, actors or musicians.

Whether or not this decision was good in theory, it certainly has not worked in practice. Israel's being so pragmatic, it is high time that the Knesset took another look at the organizational framework. Clearly, something is wrong.

One has only to think of the knows of yesteryear to realize that all is not as it should be. Where have they gone, the old familiar faces of the former directors of television and heads of the news division? Occasionally one catches tantalizing glimpses of some of them, or hears their reports — it seems that a reward for resignation is a post abroad. Haggal Plisker, Nakhdimon Rogel, Stan Garandassay, Prof. Katz himself — an impressive list of ex's.

It is perhaps not surprising, after this succession of directors, that the Authority went outside the TV radio buildings for the last director. Yeshayahu Tadmor, 38, was a career officer: born in Haifa and educated at the Reali High School, he spent most of his life in the Defence Forces, either in battle units or in education. He had had no previous experience in television or radio or in the entertainment industry.

Every office in the world has its office politics and intrigues. Men who reach the top echelons are accustomed to the knives aimed at their backs; they develop hides thick enough to treat these thrusts as mere tickles.

In Television House the intrigues seem to be so constant, endless and all demanding that it is amazing that any programmes ever get on the air at all.

Individual friction

Tadmor has a psychological explanation of why things are so bad. Every show is a product of many tensions, artistic and technical — producer, director, cameraman, editor, reporter, all have something to say. Furthermore, any medium of this kind attracts strong personalities, individualists, people very emotionally involved in their work. This individualism has both positive and negative aspects, and leads to friction. "The same thing happens in the theatre, the making of a film, an orchestra."

He also thinks that it is symbolic that Television House has walls of glass.

"Everybody can see inside. The slightest quarrel is immediately reported in the press. If two people in an Egged office or a factory quarrel and one says, 'I can't work with you,' it will be forgotten in a day or two. If it happens in Television House, it's in the papers at once. The report creates its own dynamism: grumbling is to offer alternatives."

One of the issues of principle over which Prof. Katz fought and lost was whether radio and television should be run by a single authority and a single director-general. He claimed that TV and radio should not be treated as Siamese twins. A Knesset committee decided that they should; that the twins could never be separated.

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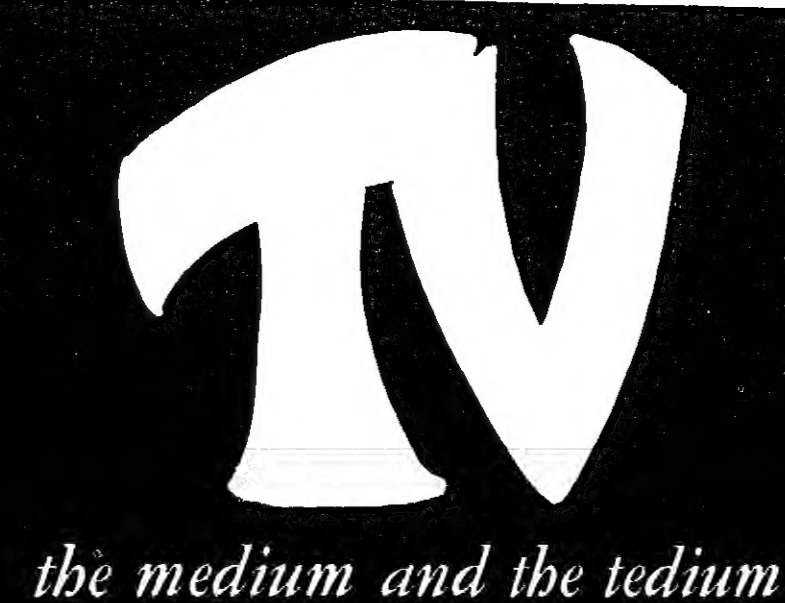
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It's not so easy to get over that sort of quarrel once the particulars have appeared in black and white, for the whole world to read.

This thoughtful analysis may be correct; probably is. But the fact remains that people are weary of the incessant squabbling, which must undermine efficiency. There is a tendency which may be unfair, to say: a plague on all your houses — let's sack the lot, and start again, irrespective of who's in the right and who's in the wrong in these interminable office wars.

The time has certainly come to take another look at the entire organizational structure of the Authority.

\*\*\*

WALTER Eytan, the chairman of the Authority, told a recent meeting of the plenum, after his return from England, that he had visited the BBC and had found much dissatisfaction there with the quality of its programmes. He seemed to derive a certain amount of gloomy satisfaction from the discovery that everyone everywhere is complaining about TV. If one is in a leaking boat and facing drowning, it is some comfort to have everybody else in the same boat.

Reviewing the state of "quality on TV" in the United States, Dan Lewis, a NANA feature writer, discussed the fate of a new highrow programme tried by CBS. Joseph Papp, described as "the saviour of Broadway" (by himself, among others), enjoyed a terrific critical and box-office success on Broadway with his version of "Much Ado About Nothing." He persuaded CBS to put it on television: Papp claimed that he intended "to rescue television from its wasteland," and talked CBS into a five-year contract.

"Much Ado" finished 50th out of 62 in the Nielsen ratings. Not only that, the flasco on television did so much harm to the show's prestige that it wiped out box-office sales of the Broadway production, which had to close.

The harsh laws of the American capitalist society will no doubt force CBS to have a second look at the Papp classics, so as to make sure that the network does not fall behind NBC and ABC. It is certainly a good thing that Israel Television is free from this kind of commercial pressure and need not risk a prestige show.

#### Viewers' wishes

It is a moot question whether, in a democracy, the wishes of the viewers can be disregarded indefinitely. Obviously those three Israelis of whom I wrote at the beginning want light programmes, not the kind of material designated in the law. Many of them obtain satisfaction through Jordan's Channel Six, Cyprus, Beirut or Cairo. It will be recalled that Kol Yisrael was forced to introduce its second programme when everybody began listening to Radio Ramallah.

Much the same thing is happening now to television. Despite the opposition of the Treasury to the rise in consumption and the fears of the newspapers that TV advertising would drive them out of business, the public is clamouring for a second channel, or cable TV, or some alternative.

Under the existing law and the existing framework, it is quite apparent that Israel Television can never satisfy the viewers. Mr. Shmuel Almog, the Director-General of Broadcasting, has suggested that the fact that everybody is dissatisfied with everything is proof that TV is at least being impartial and providing something for all. This is a slight quarrel is immediately reported in the press. If two people in an Egged office or a factory quarrel and one says, 'I can't work with you,' it will be forgotten in a day or two. If it happens in Television House, it's in the papers at once. The report creates its own dynamism: grumbling is to offer alternatives."

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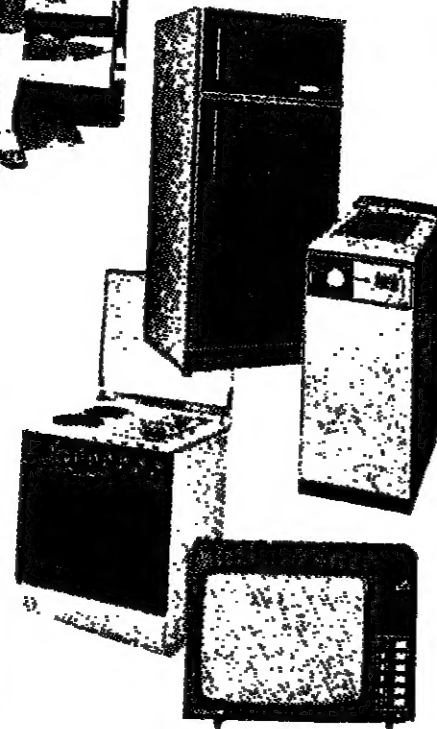
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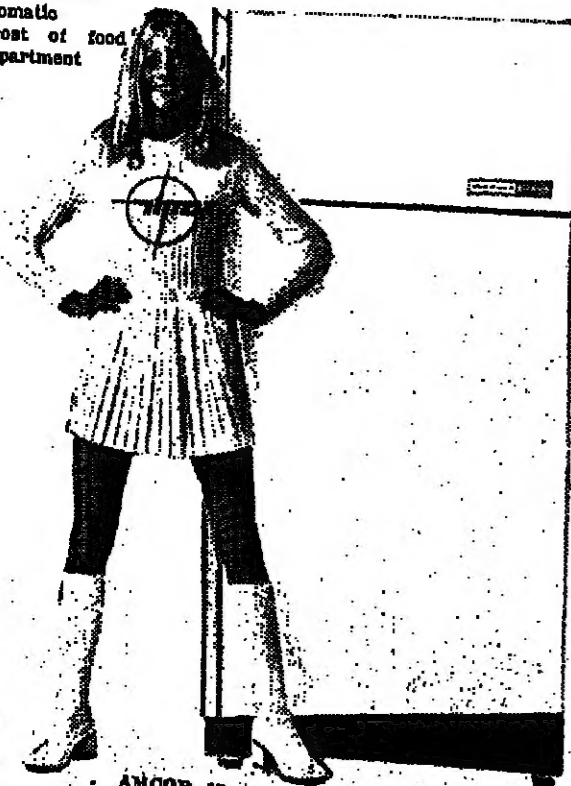
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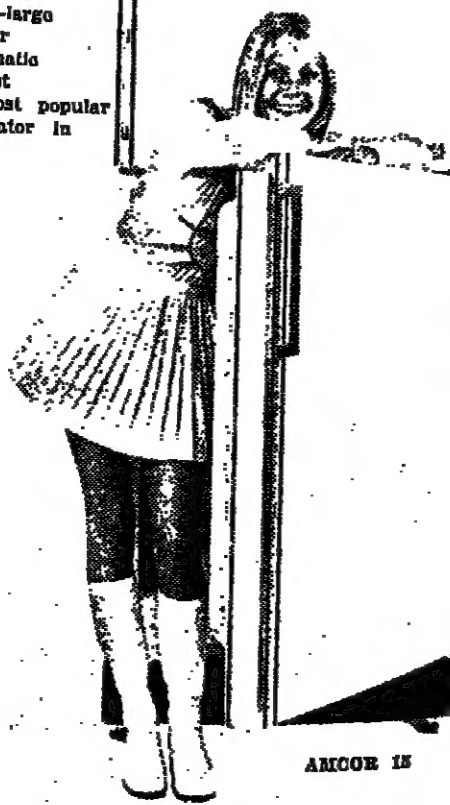
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FRIDAY, MARCH 6, 1975

# SKIING THE HERMON



Beginner slope at Mt. Hermon. A steel cable helps guide the novice skier down the mountain.

For the past few weekends, heavy snows have closed the roads leading to the ski resort on Mount Hermon. But there have been some opportunities for Israel's growing number of ski fans to test their skills on the powder snow.

Skier injured in fall gets first aid outside Magen David Adom station.

Photos by  
**TEDDY  
KANDEL**

They've got their love to keep them warm on the Hermon, where temperatures often stay well below freezing for days on end.



Two Druze from nearby villages take a ride down the chair lift.



Time for a warming cup of coffee—and a chance to exchange adventures—at the Hermon snack bar.



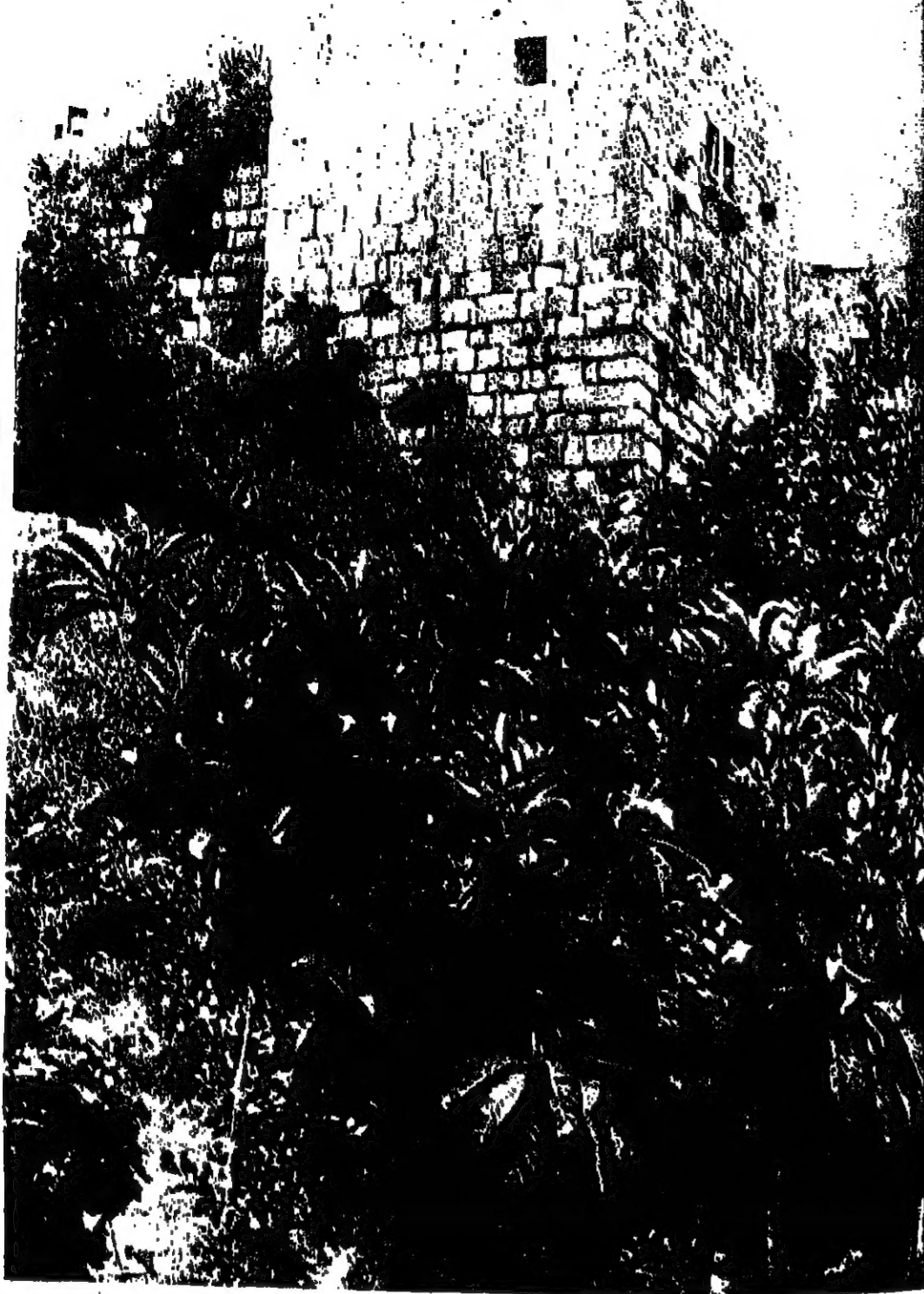
THE JERUSALEM POST MAGAZINE

PAGE ELEVEN

1500



# Castle of the King



Above: The tower at the north-west corner of Chastiau dou Rei, still in its full Crusader state. At left, where the curtain wall has been cut, the inner and outer faces of the original wall are visible. Modern house, at left corner of photo, stands in place of one of the ancient corner-towers.

ONE of the Crusader castles of northern Israel, the Chastiau dou Rei, is disappearing piece by piece, being altered, pulled down or covered by new buildings.

When, recently, I visited the Christian Arab village of Mi'ilya on the road leading east from Nahariya to Tarshiha, I was surprised to see that one of the corner towers of the castle's excellent fortifications has been cleared away and a modern house built in its place. True, this has revealed the splendour of the three-metre-thick east wall, but that is no real consolation for what has been lost. What about what is left?

The main road to Tarshiha, after topping the mountain range, slopes down into the beautiful valley of Me'ona. From there, the square fortress with its square corner towers at the eastern end of the village of Mi'ilya is clearly visible. This type of castle was much used by the Crusaders in the 12th century, before the disaster of Hattin, which changed their conceptions of defence and fortification. It is the same plan that was used in Roman-Byzantine fortified camps in this country, such as Masad Tamar or Ein Bokek and in other parts of the Roman-Byzantine empire.

Some say the Crusaders learned to value this type of castle only after the battle of Hattin.

**A Crusader castle in Western Galilee, known as Castellum Regis or Chastiau dou Rei (the King's Castle), is gradually disappearing. JUSTUS MEYER reports on the remains, and the new buildings which are taking their place.**

On their march through Anatolia during the first Crusade, but before the battle of Hattin, the Crusaders, in his book "The Crusaders in the Holy Land," suggests that this ground plan offered itself as a simple solution for the needs of the knights and for defence and that the Crusaders may have been a little influenced by Byzantine camps as were the Jewish planners of that Zvi in the thirteenth century, at the time of the "tower and stockade" settlements.

**Roman plan**

The Chastiau dou Rei, as the Crusaders called it, in the French of those days, the castle they erected on a hill overlooking the plains to the east and south and hills to the north and west, clearly represents the ideal plan of the Roman "castrum." The east and north sides of the castle are 32m. in length along the curtain wall between the corner towers (one of which has now disappeared). The east wall gives onto a square bordered on the

opposite side by the village church, built in 1826. The north wall is flanked by the two best preserved towers of the complex, the one on the west corner apparently still its original height. From the entrance to this tower a staircase leads to an ancient vault. The man in charge told me that until a few months ago he used to keep wild pigs there and that they managed to get through the rubble blocking up the staircase to what he described as a miklat or shelter. There are therefore presumably some interesting things to be uncovered.

Each of the towers on the north side of the castle had four loopholes 90 cm. in height, for archers, one in each wall, flanked by beautifully wrought ashlars. But the two loopholes in the east wall of each tower have been widened to make them into entrance doors from the outside. The third surviving tower, on the south-west corner, also has large masonry blocks, but above it a modern house has been built.

The west wall has so many modern buildings leaning up against it that, except from the road to Tarshiha, it is almost impossible to see it.

The gate of the fortress may have been from the south side, where today an asphalted road leads into the complex.

These square fortresses were generally unfitted to withstand a prolonged siege. So, in the 13th century, the system for strategic castles became the "spur fortification." The spur of a mountain was secured by a deep trench separating it from the rest of the hill, and the sides were built up against a steep slope, leaving attackers no way of approaching the walls on level ground.

**Defence plans**

In Mi'ilya one wonders, therefore, what defence ideas the planners had. Their fortified square was located in the corner of the plateau of a hill, making the north and west easily defensible. But, especially on the south, one can see a large field of approach which seems to invite attack. Perhaps there was a moat in front of the wall, but more probably the whole hill was defended at some stage by an outer fence to hold off the attackers. Indeed, it seems possible to trace such an outer defence all round the hill of Mi'ilya, and



Crusader structure in ancient Acre: the Crypt of the Order of St. John the Hospitaller.

## 'newspaper' of Jewish history

THE new edition of "Chronicles"—as well as the two previous volumes—is recommended reading for anyone interested in learning Jewish history in the context of world history, writes literary editor Moshe Kohn.

THE time to help them learn some of the "extraneous" things reported in that same issue.

For example:

- Benedict XIII, the Spaniard, just elected Pope ("anti-Pope") at the court of Avignon, announced that Avignon would give refuge to the Jews expelled by Charles.
- In a special interview, Hasdai Crescas, "the uncrowned leader" of Spanish Jewry, reports that 100,000 Spanish Jews have converted to Christianity in the past three years.
- The Mameluke Sultan Barkuk and the Ottoman Sultan Bayezid have signed a mutual-defence pact in face of Tamerlane's westward sweep.
- Advertisements tell us of the rededication of the Ezra Synagogue in Aleppo and the publication in Sarajevo of a new Passover Haggada with "stunning new illustrations."
- Or take the issue of November 21, 1777:
  - Articles of Confederation Adopted Creating United States of America.
  - Hasidic Books Burned in Vilna.
  - An editorial welcomes the large influx of Hasidim to Ereẓ Yisrael, and in a special interview in Safed, Rabbi Menachem Mendel of Vitebsk, leader of these olim, explains the purpose of Hasidism.
  - Ezra Stiles, President of Yale University, favours replacing "English, the language of the tyrants," with Hebrew... as the language of free America.

Some headlines from "The Jewish Past," a new volume has just been published by the Reuben Foundation for Jewish Studies, distributed by Arrow Co., P.O.B. 8022, Tel Aviv. Edited by Dr. Yisrael Meir Dvorkin, this volume contains 24 issues of "The Jewish Past," a new weekly newspaper of Jewish history, published in London. It is a "newspaper" of Jewish history, published in London. It is a "newspaper" of Jewish history, published in London.

# THE CRUSADES

those who prayed...  
and those who preyed

THERE are two ways of viewing the Crusades — as a series of expeditions inspired, at least in their origin, by religious motives and having as their aim the liberation of Jerusalem and other sites holy to Christians from the hands of the infidel Saracens, or, alternatively, as a great cultural-economic-political tendency on the part of Western Christendom to expand eastward, a tendency of which the military adventures were but one manifestation. Prior to this eastward thrust was the urge to rid southern Europe, especially Spain and Sicily, of the Moslem invader. And, as the authors of this book observe in their introduction, "It was for the battle against the enemies of the Church" then devastating Sicily and the coasts of Tuscany, that Pope Benedict VIII called a council of the leges of the Roman Church in 1016. A holy war was declared. But this holy war, like some which have been declared since, never materialized. The encyclical proclaiming it was never sent out and it took another 80 years before the First Crusade began.

ON THE PATH OF THE CRUSADES by Prof. Paul LeGoff and Jean Marie Ramiel, edited by Miriam Imitzky, translated from the French by Jerry O'Dell, Ramat Gan, Massada, 276 pp.

Reviewed by  
Eric J. Frank

The Crusaders were prompted by a wide variety of motives, ranging from genuine piety, fanaticism and mass hysteria, through love of travel and adventure and boredom with the monotony of peacetime existence, to simple greed, lust and violence. Nor were their aims always focused on Jerusalem, potent though this name was in rousing a fanatical mob to take up the Cross. Sometimes the leaders responded to an appeal from the emperor of the Eastern Empire to liberate Byzantium from the Moslem stranglehold, while at other times the Western Franks aspired to domination over the Eastern Empire and a political union of all the Christian states. Nevertheless, it would appear that to the average Crusader the motive of piety was present in greater or lesser degree. As our authors put it, "the holy war became a penitence, an atonement, a purification and a conversion."

### Vivid gallery

This book appeals chiefly through its vivid gallery of portraits of the leading personalities: Urban II, devoted to an ideal, yet prudent and in touch with the realities of the situation; the almost legendary Peter the Hermit, ignorant and uncouth, but gifted with a natural power of oratory, which brought the unlettered mob flocking to his standard; Louis VII of France, "young, ardent, very pious" but quite incapable of giving any sense of direction or unity to the marchers and barons who supported the Second Crusade; Richard Coeur-de-Lion of England, whose reputation for chivalry and clemency is mostly exploded; Saladin, who appears to have shown more compassion, sagacity and tolerance than any of his opponents were capable of; John of Brienne, whose well-considered strategy was sabotaged by the folly and arrogance of the Cardinal Legate Pelagius; and, perhaps most striking of all, the worldly and anti-Papal Emperor Frederick II, who, in spite of being "an admirer and friend of Islam who had placed himself beyond the interest of the Church and was in a state of moral and intellectual separation from Christian civilization," nevertheless succeeded, albeit by skillful diplomacy rather than by force, in regaining possession of Jerusalem.

For the Jewish reader, who associates the Crusades mainly with the bloody pogroms which typify their least admirable side ("Spices, Worms, Mainz and Prague were

devastated and their Jewish population massacred on the pretext of righteous vengeance for Christ, whom their ancestors had crucified), it is useful to have a balanced picture of the movement which brought out both the best and the worst in medieval Christianity.

Though the Crusades failed miserably in their ostensible purpose of wresting the Christian holy places from the Moslems, they still had important positive economic and cultural results. "They gave the merchant navies of Western Europe a monopoly of the traffic from the Bosphorus to the Straits of Gibraltar and enabled them to develop an economic system from which all Europe benefited." Perhaps even more important was the intellectual development and enlightenment of the Christian knights who found refinement and education under the influence of Moslem men of letters and scientists.

"A new world opened up for these rude warriors. Matters of the mind appeared to them like wonderful fountains to which they had never even dreamed of going. As Shaw's Cauchon puts it, less sympathetically, 'Men go to the East to convert the infidels and the infidels convert them. The Crusader comes back more than half a Saracen.'"

This book consists of two parts. A straightforward narrative told from the Western point of view traces very skilfully the gradual decline from the high idealism which motivated the First Crusade to the blooming and power politics which, by the thirteenth century, was prepared to come to terms with Islam in return for worldly advantage. The latter part describes the so-called Latin Kingdom of Jerusalem and is of special interest to us in Israel for the light it throws on our various Crusader sites.

This is a sumptuously produced book, lavishly illustrated — even over-illustrated, if such a thing is possible, since some of the plates are of dubious relevance to the text while others require detailed description, which is not provided. An unexpected but welcome feature is the inclusion of four lyrics of Crusader origin with the melodies transcribed into modern musical notation. The texts are of great human interest, while the melodies are instructive examples of the type of songs which formed the repertoire of the mediaeval troubadours and minstrelsy.

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Representation of the Temple menorah (candelabrum) resting on a representation of two shofarot (ram's horns) decorate first century C.E. bronze oil lamp, on display in the Israel Museum's Zhurabin Collection.

Lamps provide key to history



NEROT-KHERES ME'UTARIM נרות חרות מעוטרים (Ornamental Jewish Oil Lamps) by Varda Sussman, Jerusalem, Mossad Bialik and the Israel Exploration Society. 150 pp.

Reviewed by Avraham Goldberg

ALTHOUGH this book deals with oil lamps, it tells us much about Jewish life in the huge Bet Govrin area of settlement in South Judea, between the end of the Second Temple period and the Bar-Kochba rebellion (ca. 70 — 135 C.E.).

Ornamental design on clay lamps came into its own after Jewish manufacturers only after the destruction of the Temple and it represents both protest against the idolatrous representations on Roman oil lamps which flooded the market and Jewish longing (as seen in the symbols chosen for ornamentation) for Jerusalem and all that it represented in Jewish religious life. Thus, constant themes for representation are the seven-branched Temple Menorah (which until the destruction of the Temple was considered too holy for portability), the Lulav and Eitrog (connected with the Sukkot festival), and first-fruits baskets (Shavuot). Floral and geometric designs are also found on many of the Jewish lamps of this period.

The book under review contains excellent photo-offset illustrations of more than 200 lamps found in the Bet Govrin area, accompanied by explanatory remarks by the author, which include Mishnaic and Talmudic references that help to understand the ornamentation. There is also a three-chapter introduction which discusses the development of clay-lamp manufacture in Bets Yisrael, the historical background of Jewish clay-lamp manufacture and ornamental design in Jewish clay lamps in general.

The author does not discuss the artistic merits of the lamps, but there is no question that many of them are of high quality. Each design seems to have been chosen for its aesthetic value. There is freedom in choice of ornamentation and a felt desire for constant variety in topic of design.

#### Fills out picture

This selection does much to fill out the picture of Jewish artistic activity during and before the period under discussion as found on coins, sarcophagi, etc. Most of all, it tells us that the post-destruction period in Bets Yisrael was not only one of great literary-cultural activity in literature (the Mishna) and the forming of Jewish patterns of living (the synagogue, the pattern of prayer) but also in the field of artistic design.

## WHEN JEWS WERE MISSIONARIES

RECENT correspondence in this newspaper contained an exchange on whether Judaism was at one time a missionary religion. This is precisely the subject of this book by a distinguished American scholar and Reform rabbi, issued originally in 1939 and now reissued by Ktav.

Judaism contains both universalist and particularist elements. Concerning proselytization, statements can be quoted from the sources expressing both enthusiasm and suspicion. But examination of the sources shows that initially Judaism was very interested in winning converts and took active steps to that end. Negative reactions were the consequence of external pressures in hostile environments which acts of proselytization endangered not only the proselyte and those immediately concerned but the entire community.

Bamberger traces an organized, intensive missionary movement on the part of Jews during the Second Temple period. He attributes this to various factors, including the growing stress on the religious (as against the national) aspect of the Jewish group; greater emphasis on universalism; and the expanding Diaspora which spurred Jews first to apologetic and then to missionary activity, especially in Hellenistic environments. The forced conversion of the Idumeans under the Hasmoneans was apparently motivated more by political expediency than religious fanaticism. But at the same time, there is evidence of an extensive propaganda literature.

#### Numerous converts

In later Second Temple times, many instances of conversion are reported: Josephus speaks of numerous converts in Antioch and notes that most of the women of Damascus were inclined to Judaism; the royal family of Adiabene became Jewish; and there were other instances in Rome and elsewhere. Most noteworthy is Jesus' baptism to the Pharisees: "Ye compass land and sea to make one proselyte." Even put in perspective as an exaggeration, there is a clear implication of missionary activity (and attempts to interpret it other than literally are unsatisfactory).

Bamberger bases himself mainly on Talmudic literature. He is convinced that the Talmudic Sages wholeheartedly supported proselytization and that negative views are either individual opinions or in reaction to a particular historical circumstance. There is no doubt that on the whole, "the Pharisees and the rabbis were eager for converts, highly successful in winning them,

and friendly in their treatment of them."

Some scholars have dated the retreat from a favourable attitude to the Hadrianic persecution (ca. 135 C.E.) and the rise of Christianity. Bamberger puts it much later and concludes that throughout the entire Talmudic period, the attitude of the Sages was favourable, although there were probably prejudices against converts among the

PROSELYTISM IN THE TALMUDIC PERIOD by Bernard J. Bamberger, N.Y., Ktav, \$10 + xxxiii pp. \$8.95.

Reviewed by Geoffrey Wigoder

masses — a familiar dislike of the different which was actively opposed by the rabbis.

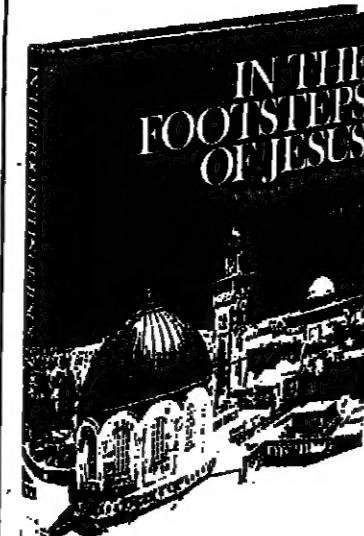
Unexpectedly, there is evidence that proselytization continued successfully in the generation following the destruction of the Second Temple, especially in Rome. Bamberger also finds no appreciable change in the attitude of the Sages during the worst of the Hadrianic persecution, with the Mishna continuing to reflect an overwhelmingly positive attitude. This still predominated even as Christianity rose

towards its fourth-century heyday. It was only after the end of the fourth century that the Talmudic Sages took measures against proselytization by Jews among pagans or Christians. The picture of a Jew who converted to Christianity and then to Judaism, as these regulations and decrees were now much less than previously about a group who had been synagogues but without a version).

#### New circumstances

Bamberger concludes that the official attitude of indifference towards proselytization, developed in the Talmudic period. He points out that the Talmudic Sages were not hostile to proselytization, but that the Talmudic period was able to proselytize in the evidence in Amoraim times. The Talmudic Sages were able to proselytize in the evidence in Amoraim times. The Talmudic Sages were able to proselytize in the evidence in Amoraim times.

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GEORGE AND THE WATER by Norman Mailer, N.Y., New American, 229 pp. \$1.50.

Reviewed by Matthew Nesvisky



Norman Mailer (upper left), George McGovern on the campaign trail, and Nixon and Agnew accepting the nomination.

Because the reportage comes from Norman Mailer. And because whatever Mailer has to say about the news, it will matter to us long after the events themselves.

Some critics hold that Mailer needs a great occasion (like the first moon landing) in order to write great reportage. I disagree. He could do an enduring book about a dog-catchers convention. Given the quite unique machinations of his mind and the baroque orchestrations of his

prose style, even his grocery lists should be literary treasures. That we have another book out of Mailer, albeit a short one which is, in fact, only a reprint of his Convention coverage for "Life" magazine (now dead) — that we have another book in the vein of "Miami and the Siege of Chicago" and "The Armies of the Night" is, for me at least, a justification for holding those two big political spectacles in Florida last year. There was little inherent interest and even less potential drama in the two shows. President Nixon's followers presented three days of self-congratulation to the public; Sen. McGovern's were celebrating a predictable mix of crass politicking and Methodist moralism. The only spark of real thought and wit came — and notice how low we must reach — when a half-dozen or so Yippie demonstrators held a "puke-in" in front of Nixon's hotel, heaving their semi-digested lunches on the sidewalk to prove that "the President made them sick." And did they, Mailer wonders, know the full truth of that statement? "We are bombing Indochina," he observes, "and the drugs of Indochina are bombing our young." The terrible cost of the Vietnam war could be seen not only in the rice paddies of Southeast Asia, but also in every street of America. The cost, he adds, should be enough to make anyone sick.

## TWO POEMS

By Diana Skala

### New Oleh

Like broad rooted trees, like written on sidewalks, over shops. They have stepped out from the seforim like the life of the people, like the Berdichever wood on Shabbat, for the poor widow.

## New Israeli

Just time I hear the words, all so naturally from my countrymen's lips and made to serve each common daily needs, child calling, "Imma, Imma—" but driver disputing, "No!" he says, "I must hurry," in Shabbat! though this was no common stranger, but a part of his own family, he may be understood — miracle there was! the language whose buried gold, lay buried in books of silent wisdom. He like must from the lips of children, lovers, all the common folk, and even the dogs know and answer to Hebrew, and just as good.

Republicans protected But remarkably, it doesn't. Nixon's nominators, the Republicans, are well protected from such thoughts, says Mailer, by their mediocrity, their ignorance, their affluence, their unwavering faith in their country and their own moral arrogance. The most colourful part of Mailer's book is his description of this least colourful aspect of America, the gathering of the Republican clans. These are all the minor corporation warlords and their pasty-faced wives who have gathered from all across the vast reaches of middle America to kiss Chief Richard's hand. These are the folks who have spawned something called "Young Voters" for the President, a "rah-rah crowd of shining young respectables who worry Mailer much more deeply than their Hippie counterparts camped out their in the demonstration park:

"It is not only that all those kids seem to exist at the same level of intelligence — which is probably not quite high enough to make army officers — but they also seem to thrive on the same level of expression. They have the feverish look of children who are playing beyond the hour of

going to sleep: their eyes are determined, disoriented, happy for Nixon. And he's all over him and bewildered. So they shriek. With hysteria. The gleam in their eye speaks of no desire to go beyond the spirit that they have already been given. Rather, they want more of what they've got. They are Young Pigs for the President. He thinks of all the half-and-half, savoristic plates of Flamingo Park ever whom America (which is to say Republicanism) are so worried. Perhaps America has been worrying about the wrong kids."

As the election showed, what America was most worried about was George McGovern. Mailer covers the culmination of St. George's crusade with the purpose of revealing the shrewd manipulations for the nomination and the dullness of the hard-working idealists.

#### Unforgivable

The atmosphere of moral earnestness was so pervasive among the Democrats that it even ruined the Convention party drinking for Mailer — a sin for which there is no forgiveness. To hell with them anyway, Godfathers are much more interesting than saints these days, right in what he says.

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LEVAVI interviews Israel's only native-born Progressive rabbi, Twiva Ben-Chorin.

# 'RELIGION IS AN INDIVIDUAL THING'

My father in our homes, we don't ask a new thing to show us his kitchen. It is an individual thing. We know that the people in our congregation are not to follow, the path is to follow them. It is after them. The first time the Ben-Chorins invited me for Sabbath eve, I anticipated that the evening would be too pious for my secular soul. But I was pleasantly surprised. The synagogue service was musical and the sermon dealt with events of the day. After dinner and grace, Rabbi Ben-Chorin shocked and amused me with a long series of imitations and stories of his rather unorthodox adventures as a wild school-boy. On my second Sabbath eve visit, I had the chance to eavesdrop on the process by which a previously Orthodox couple dropped toward Progressivism. "When you go to an Orthodox synagogue and then go with your wife and son to the beach you feel guilty, don't you?" Rabbi Ben-Chorin was asking. "But if you come to our synagogue and then go to the beach, nobody would consider you a hypocrite. Your Sabbath can include both prayer and the chance for the family to have fun together." The secularist would opt for the beach without the synagogue but would prefer that those who do go to synagogue be "religious" and not then drive to the beach. "People who demand all or nothing," the rabbi commented, "get nothing. Many secularists want to keep religion as some sort of museum. In everything else, they expect things to be relevant and they judge things relatively. In religion, they expect things to be absolute." Rabbi Ben-Chorin is well-schooled in philosophy and can discuss the problem on a highly philosophical level. But he can also bring things down to everyday terms, speaking in today's language. He does this at every service. At the last Friday evening service, for instance, he told me, there had been a Bat Mitzva which, in 1967, established the Unit Reform synagogue.

ness associated with the Sabbath day; prayer, the kiddush, singing Sabbath songs around the dinner table and so forth. But I see nothing wrong with the family enjoying the Sabbath day together at the seashore or seeing the country. On the other hand, I don't think it would be fitting to go, say, to East Jerusalem to shop on the Sabbath. The first time the Ben-Chorins invited me for Sabbath eve, I anticipated that the evening would be too pious for my secular soul. But I was pleasantly surprised. The synagogue service was musical and the sermon dealt with events of the day. After dinner and grace, Rabbi Ben-Chorin shocked and amused me with a long series of imitations and stories of his rather unorthodox adventures as a wild school-boy. On my second Sabbath eve visit, I had the chance to eavesdrop on the process by which a previously Orthodox couple dropped toward Progressivism. "When you go to an Orthodox synagogue and then go with your wife and son to the beach you feel guilty, don't you?" Rabbi Ben-Chorin was asking. "But if you come to our synagogue and then go to the beach, nobody would consider you a hypocrite. Your Sabbath can include both prayer and the chance for the family to have fun together." The secularist would opt for the beach without the synagogue but would prefer that those who do go to synagogue be "religious" and not then drive to the beach. "People who demand all or nothing," the rabbi commented, "get nothing. Many secularists want to keep religion as some sort of museum. In everything else, they expect things to be relevant and they judge things relatively. In religion, they expect things to be absolute." Rabbi Ben-Chorin is well-schooled in philosophy and can discuss the problem on a highly philosophical level. But he can also bring things down to everyday terms, speaking in today's language. He does this at every service. At the last Friday evening service, for instance, he told me, there had been a Bat Mitzva which, in 1967, established the Unit Reform synagogue.

Photo: Bat-Mitzva at Rabbi Ben-Chorin's Emot V'anva congregation in Ramat Gan. The rabbi is in centre, gripping tora scroll.

In I go to concerts and movies and read non-religious literature — which many Orthodox rabbis don't do. He also runs youth groups at the synagogue which combine social and cultural activities with some religious services and ceremonies. Last summer, he and Adina ran a special ulpan at Ben Shimon, where visiting American youth learned about Judaism while studying Hebrew. "We had services every morning but they weren't compulsory. We would take a prayer, analyse it and try to figure out if we could identify with it today and why." There are now ten Progressive congregations in Israel and 15 Progressive rabbis, though not all of them are working in their profession. Conservative congregations are also growing in number and Rabbi Ben-Chorin feels the problems of the two movements are virtually the same — though cooperation between them is very limited. "After the Six Day War, I was in the United States and addressed a mixed group of Reform, Conservative and Orthodox rabbis. I said that I considered this a great honour and that I hoped the day was not far off when the same kind of meeting could be held in Israel. An Orthodox rabbi jumped up and assured me it would never come about. 'This is the Diaspora,' he told me. 'In Israel it will never happen.' So far the Orthodox rabbi has proved to be right.

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**PAGE EIGHTEEN**

# WOMEN IN POLITICS

Grossman, chairman of the Knesset Public Services Committee, would like to see Santa Josephthal for the Housing Minister in the next. A group of Wizo House — especially a maiden speech. One former Knesset member recalled speaking to rows of empty seats while the annual Three-Day March was moving through Jerusalem.

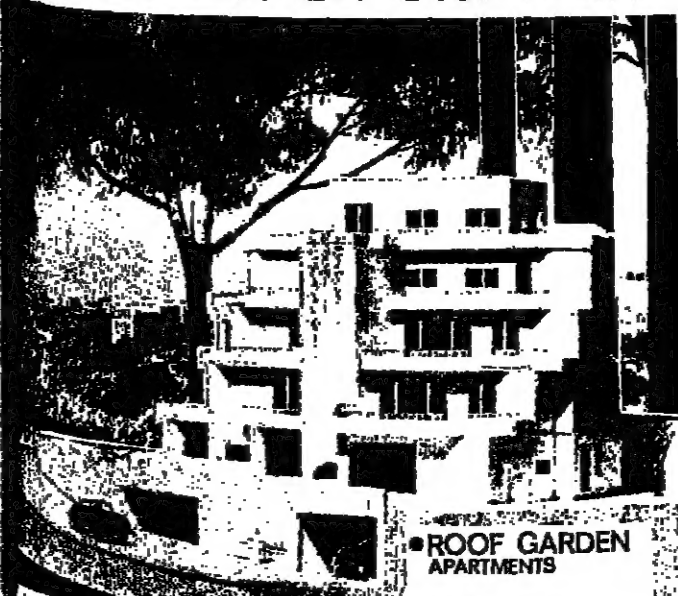
But — despite the agenda — both speakers and audience were most interested in the problem of women in politics, and that subject came up again and again. Rachel Kagan — one of the signatories of the Declaration of Independence, a member of the Government and of several Knessets — urged women to run for election with their own programme. Wilz, together with the Women's Equal Rights

Association, run such a women's list in the first elections, and Rachel Kagan was their representative. Most of the other speakers, however, though women should compete within existing parties.

"It's very hard for men to give up their place in politics for us," Batsheva Kazenelson, former M.K., said. "After all, we took the honour of motherhood for ourselves -- so the men think they're at least entitled to politics for themselves."

"I didn't know we took motherhood for ourselves," the woman behind me commented dryly. "We hadn't thought there was choice." But joking aside, Mrs. Kazenelson's point — echoed by

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**LEA LEVAVI** attended a sometimes stormy Wizo seminar on the role of women in the Israeli electoral and political processes, and brought back this report.

other speakers — was that rights are not given to women on a silver platter. They must fight for them; and if they are willing to fight, and prove their ability, they can push doors open.

It was Shulamit Aloni who livened up the meeting with her characteristically sharp comments about the discrimination against women by religious law. Her predecessor, Knesset Deputy Speaker Tova Sanhedral of the N.R.P., had taken the opportunity to speak out against common law marriage and civil marriage — and this infuriated Shulamit Aloni all the more.

"There are some women in this country who can't buy their freedom," Mrs. Aloni had almost to shout to be heard over the din in the audience. "Like the childless widow who is virtually the property of her husband's family until she gets freedom to remarry by going through the *halitza* ceremony."

(In many cases a sum of money is demanded by the deceased husband's brother before he will agree to go through the release ceremony.)

Half the room was on its feet, and some to support Mrs. Aloni, others to oppose her.

"But I think the most important thing we have to do," she continued when the chairman finally quietened the audience.

"Is to pass a real Equal Rights Law for women. True, we haven't one called that — but it doesn't give us equal rights." The law, she said, should enable women to bring their grievances to the Supreme Court instead of having to settle for minor parliamentary victories here and there.

Shulamit Braudo, chairman of Wizo in Israel, had some suggestions for the women of the Eighth Knesset. First of all, she wanted to see women in 50 per cent of the Knesset seats — an idea which, though unrealistic, aroused

much applause. (Shoshana Arben Almoshino, chairman of the Knesset Labour Committee, said she would be happy if the present number were doubled.) Mrs Braudo suggested national insurance coverage for housewives, income tax reform to eliminate discrimination against widows and — another piece of wishful thinking — enthusiastically received — a week's paid vacation for every housewife in the country.

FOR this reporter, at least one of the day's highlights was the unplanned visit of several Women's Lib activists, who had come to sell their newly published newspaper. They stood outside the meeting hall and some lively discussions ensued.

"Why are you against raising children?" one Wilco woman challenged. When the girl from Women's Lib explained that the Movement is not against child rearing, but only demands that women have a choice, the Wilco women grew angry:

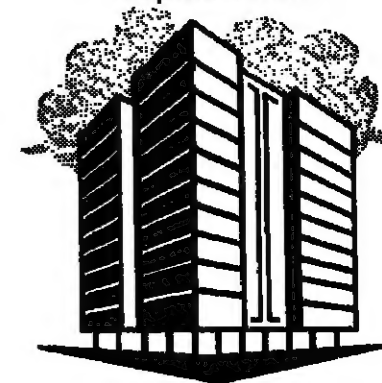
"Don't tell me there's such thing as a normal woman not wanting to have children. I hear one of your leaders say she doesn't want children because it would conflict with her career, and I think that's disgusting. Normal women who don't have children are terribly unhappy."

Meanwhile, another of the Women's Lib girls almost succeeded in selling a copy of the newspaper once she had convinced the potential customer that the organization is not affiliated with any party.

"But they're all extreme leftists," someone called out. "Don't give them your money."

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"WHAT shall I go as?" This is the burning — if ungrammatical — question for every child, not to speak of quite a few adults, with Purim due to start in just nine days time. When my editor suggested a fashion page on children's fancy dress for Purim this week, I groaned. I tend to get marvelous ideas somewhere around August, forget them completely by March. I looked around the shops for inspiration, found that the shoddiest sort of parnehulst's camouflage suit cost IL35, a fairly ordinary cowboy suit some IL65 and that the "ultimate" in sophisticated Purim costumes offered was a shiny tin gladiator's outfit, made in Italy,

selling for no less than IL170. Clearly, I had to turn elsewhere for ideas. I decided to call up a few designer friends, asked each of them to sketch a do-it-yourself idea for a Purim fancy dress, something they were planning to make either for their own children or those of friends. Here are the results together with simple explanations for making them:

One way and another, I've managed to collect a good many Purim ideas in the last few days. My problem is this: Timna, aged three, insists on being a Moo Cow. Can anyone help?

# PURIM POT-LUCK

By CATHERINE ROSENHEIMER  
Jerusalem Post Fashion Reporter

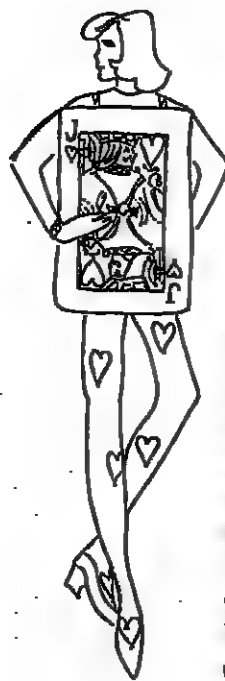


Ruthie Jolles, a fellow journalist and fashion designer with her own maternity wear business, Aphrodite, also has a small daughter called Daphna. "I certainly wouldn't dream of going out and buying her a costume. The hippy fancy dress I sketched here is simply made up of a combination of clothes she already has and a few other bits and pieces — a little Arab embroidered shirt from the Old City, an old pair of jeans which I'll fray a bit more, sew on some braid and a few appliques, and a bright pink shaggy knit bolero. It would be very easy to make a similar one out of a few scraps of fun fur. For her head — an old Afro wig of mine which she adores trying on, wound around with a flowery ribbon. And to complete the outfit — her toy guitar."



Siona Shimshe, best-known as a potter, designer, painter, carpet designer and much more, also happens to be the mother of Daphna, just three. "Actually I hate Purim, with all the forced gaiety, the annual parade of unimpressive costumes and all the rest of it — but when I have a little girl at kindergarten, dying to dress up like all her friends, determined to be a ballerina, there's no alternative but to get down to making a fancy dress. Obviously the most important thing is that it should be light and comfy to wear. The colours won't last long — so that I'll make a book is about a butterfly, and I always wonder if a butterfly when I was a little girl too, the idea appealed to me."

Seen here is Siona's sketch together with instructions — total cost is around IL5:  
1. Sweater and pants, or tight-fitting in solid colours. If you have striped ones, so much the better. If not, sew on stripes of fabric additions in all the brightest colours you can find in your remnant box.  
2. & 3. Wings, double on each side, cut out of cardboard. Use plain white or cover them with coloured paper or cellophane. Draw or paint all sorts of brightly coloured shapes and designs — buy ready-made self-adhesive flowerhead stickers, glue on fabric or felt appliques. To fit the wings, old baby harness is ideal, but braces or elastic cords equally work. 4. Antennae for the head — cut two circles of bent wire, wound around with cotton wool. Fix onto a plastic or elasticated headband. 5. Tears. Siona drew these in on Daphna's face, but at the last minute she decided she wants to be a ballerina and not a butterfly after all!



MY own idea — the King of Hearts — is based on costumes I wore years ago in my one and only stage appearance in a junior school production of Alice in Wonderland. My role was a rather insignificant run-of-the-mill card, the basis of the outfit is either a ballet leotard with tight-fitting simple sweater or T-shirt with tight-fitting white card, each approximately 30 cms. x 45 cms. (It depends on the size and height of the child) and fix them together with shoulder straps. Then a sandwich-man effect, then your child get down to work, reproducing a Jack of Hearts playing card with paint or crayons to decorate the back and front of his "sandwich". Tight-fitting card decorated with a few more hearts cut out of red felt and if you want "accessories" the outfit, a tray of jam tarts is called for.

"SOME of my best friends are children," says fashion designer Jacob Jacoby — with the result that each year he finds himself called upon at the 11th hour to dream up costumes for children of friends. Last year he whipped up an astronaut's suit in record time out of an old sheet and lots of silver slips; this time, with kid gloves right back in fashion, he thinks a Japanese outfit would be fun. The one sketched here is based on an old sheet, folded in half, a hole cut out for the head and each side stitched up two-thirds of the way, to leave wide armholes at the top. For the V-neck effect, simply cut out a V shape and trim it with wide ribbon. Take a wide strip of patterned or striped fabric to form a broad cummerbund tied into a big bow at the back; you can draw a few Japanese-style waterfalls and flowerhead motifs onto the sheet with coloured felt tip pens. For the feet — rubber thong sandals or wooden soled clogs — and, if the little girl has long hair, sweep it up and stick a few long coloured knitting needles through the hair — otherwise, a wig. Eyes, of course, are made up appropriately.



## Marketing with Martha

REPORTS of alleged nitrate pollution in drinking water on the coastal plain came in a letter from a concerned mother at Kibbutz Givat Haim. The report, quoting a Hebrew University professor, suggested that babies under six months not be given tap water. The worried mother had some very practical questions, among them: Is a mother's milk affected by her intake of water? Does drinking the water help? Is bottled water readily available, and is it safe?

I took her questions to the Hebrew University professors who had sparked off the reports. In the first place, Prof. Daniel Hillel of the Agriculture Faculty made the original statement early last month at a University-Knesset symposium on environmental problems. He said that water from many of the wells on the coastal plain was found to contain more than 45 mg. of nitrate per litre — 45 times the safe level.

Dr. Hillel explained that the nitrate comes from animal wastes, and the use of nitrogenous fertilizers, which percolate through the soil into the ground water. Measures are taken, he said, to reduce the nitrate content of the water to 10 to 20 mg. per litre.

Prof. Shuval believes there is another reason our babies do not suffer from methemoglobinemia. Vitamin C is an excellent antidote for this ailment, and our infants get good amounts of Vitamin C in orange and tomato juice.

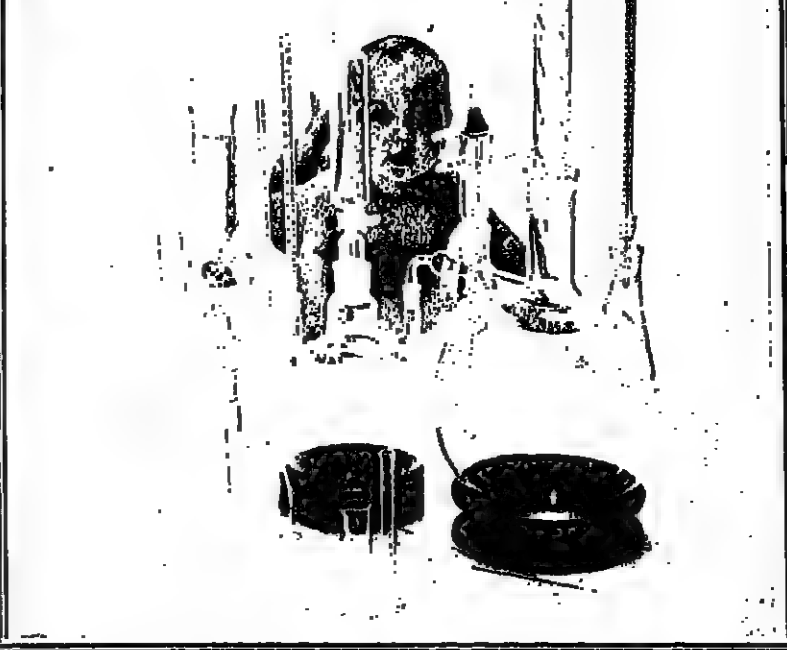
With specific reference to the Givat-Haim mother who started me on my quest, Prof. Shuval says she could ask her nearest District Health Officer whether the local water supply has been tested recently for nitrates. In any case, she probably needn't worry, because her letter implies that her infant is breast-fed. The small amounts of supplementary water he gets will do no harm, according to the medical authorities.

Most physicians in Israel are alert to the dangers of nitrates, but do not generally recommend any special precautions such as the use of distilled water in formula. My children's pediatrician in Tel Aviv tells me he has never come across a case of methemoglobinemia in his practice. Like most pediatricians in Israel, he advises boiling both water and milk for babies up to about a year. This is to kill bacteria, at least until the time the babies are crawling around the floor eating dirt and germs anyway.

AN unfortunate error crept into my column a fortnight ago on mercury pollution in Haifa Bay fish. The U.S. maximum permissible level of mercury in fish is 0.5 parts per million, (and not 0.5 p.p.m. as erroneously printed). This means, of course, that the 0.5 to 2 p.p.m. which the Yarnal study at the Technion found in Haifa Bay fish represents up to four times the accepted maximum (some European standards permit 1 p.p.m. of mercury; Israel has no official standard as yet, and is guided by the various foreign figures).

Nevertheless, Ministry of Agriculture and Ministry of Health officials continue to doubt that significant quantities of the contaminated fish reach the consumer market. Our commercial sea-

## Warnings on Water



(Camera Press)

from any pharmacy, Prof. Shuval suggests. No other form of bottled water low in nitrate content is at present readily available in Israel, but Prof. Shuval says he has recommended to the Ministry of Health that it should be produced here.

Boiling the tap water does nothing to reduce the nitrate content — and may even increase the concentration, because of the evaporation when water boils, he told me.

Prof. Shuval believes there is another reason our babies do not suffer from methemoglobinemia. Vitamin C is an excellent antidote for this ailment, and our infants get good amounts of Vitamin C in orange and tomato juice.

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a public health hazard. Mercury poisoning, he said, comes from eating large quantities of polluted fish over a long period of time, such as has happened in Japan.

Dr. Shmuel Yarnal, who headed the Technion study, told me he thinks some of these mercury-ridden fish do reach the market, and he does not take the matter so lightly. His department has placed its reports before the Health Ministry and hopes it will take stronger action.

Inspection of what is sold in markets and restaurants falls within the province of the municipal authorities, and not the Health Ministry, Dr. Shomroni told me; the Ministry's responsibility for sea-fish ends at the port.

Dr. Shomroni added that the Health Ministry, which is also responsible for imported fish and the industrial processing of fish, makes regular checks of imported tuna for mercury. What is released to the canneries has been approved by the health authorities, he said. He noted that Israelis eat small quantities of tuna compared with Americans.

The Health Ministry also inspects the fish from internal ponds and lakes before it leaves for market. These include carp, bouri and St. Peter's fish.

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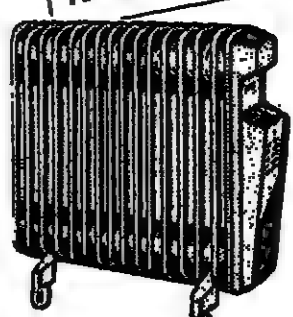
THE spokesman's office of the Haifa Municipality told me that the city's Veterinary Department keeps a regular check on the stocks in Haifa fish shops. They said that there are only 10 fish shops in Haifa — the number seems unbelievably small to me — and these shops receive their supplies from Tnuva, a reliable source. When I asked whether there are not "unofficial" fish vendors peddling wares in the open markets, I was told that "the Municipality does not tolerate unauthorized peddling."

Not living in Haifa, I am unable to verify these statements. It would seem to me that if Dr. Yarnal really wants to perform a public service, he could buy up some fish at various points in the city and take these to his Technion laboratory for mercury testing. So far, his tests have been applied to fish pulled directly from Haifa Bay.

Dr. Yarnal claims that these fish do reach the consumer market; the Government and Municipal authorities say they do not. Perhaps one of our many consumer organizations would like to sponsor tests of fish as it is sold on the market rather than as it swims in the Bay.

Martha Meisels

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## Bulbs for summer flowering



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**BULBS** which will flower during the summer months are now available in many garden shops and nurseries. The choice is generally quite large. This group of plants includes some growing from corms or tubers, others from bulbs. All these underground stems are food stores for the growing plant. In the description of these plants, references to bulbs include corms and tubers as well.

**How to grow these bulbs successfully**

Select healthy, mature bulbs, buying from good shops.

Prepare the soil for planting, digging to a depth of 30-40 cm.

Remove large stones, but turn under all leaves, grass, stems, roots, everything that will decay easily. Avoid organic manure for fertilizing, but add a cup of compost for each cluster of bulbs, mixing fertilizer, sand and peat with the soil.

For pot plants, prepare a mixture of equal parts of garden soil, sand or vermiculite and peat, with a small amount of compost. Plant at depths, distances and times recommended for each type of bulb.

Water the plants at regular intervals.

Bulbs for shady gardens and terraces

Tuberous rooted Begonias are the ideal flower for shady or partly shady areas. Plant the tubers now in peat with the level or

concave side uppermost, keeping the plants indoors at a temperature of about 20°C in a moist atmosphere and moist soil.

For pot plants use 15cm. pots. In 4-6 weeks, when the pink shoots appear, transfer the plants to their permanent beds, choosing a cool, lightly shaded area. Water at least every other week with a fertilizing spray; meanwhile, water often enough to keep the soil moist. When the leaves turn yellow in the autumn, gradually withhold water, allow the tubers to dry, and store them. Start the growing cycle again in February or March.

### Many varieties

There are many varieties of Begonias, different in shape and colour. Flowers are red, pink, orange, salmon, yellow and white, simple or double or fringed. The hanging Begonias are particularly attractive for hanging baskets or window boxes.

Gloxinas is also a pot plant, and should be cultivated like the Begonia. The foliage is velvety green; the flowers are large and bell-shaped in a wide range of colours: purple, pink and red, often on a white base.

**Lilies for every garden**

Lilies are a wonderful sight in the garden and also in pots on terraces. Plant the bulbs from January to April in well-drained soil, 10-15 cm. deep and 15cm. apart in partial shade. The secret of success is good drainage and ample moisture. A mulch of peat in place for 2-4 years.

Lily hybrids have many different forms, height, flowering times and colours. The most common types and their characteristics are as follows: the well-known *Lilium candidum* blooms in May-June. It is 75-100 cm. tall, and very fragrant.

*Lilium auratum* and *speciosum* bloom in July-August; the *Lilium regale* blooms in July with very tall white or yellow flowers; the *Lilium tigrinum*, with its orange and chestnut spotted flowers, blooms in August.

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Bulbs from the tropics, for sunny gardens and terraces

*Canna* (Indian Shot) is one of these plants which blooms for many weeks in the middle of the summer. The flowers are red, pink, orange, yellow and the large leaves are either green or purplish in colour. They are not difficult to grow if you give them a sunny position, rich soil and abundant water. Plant the rhizomes during March, just below the surface of the soil, spacing them 30-40 cm. apart. *Canna* can also be grown as a pot plant, using very large containers.

If you wish to have cut flowers of brilliant colours for your home throughout the summer, plant groups of *Gladioli* at fortnightly intervals. Choose a sunny spot with well-drained soil.

### Dahlia

*Dahlia* is a very popular plant. You may plant Dahlias in the garden, where they provide colourful bloom from July until the late autumn, providing also a good source of cut flowers for indoor arrangements. Dahlias make a beautiful decoration for the balcony if you use big containers and select the right variety — for instance, Liliput *Dahlia*, which is only 30cm. high and produces a mass of colour. Planting should take place during March/April, 10cm. deep and 40cm. apart. Choose a sunny position or partial shade and well-drained soil.

Lesser-known bulbs  
*Amaryllis*, *Nerine*, *Monstera*, *Tigridia* are also grown from bulbs, but are not so familiar with the public.  
*Amaryllis* (*hippeastrum*) is a choice plant whose trumpet-shaped flowers — red, pink or white — bloom in June, before leaves appear. Use them in borders or as a pot plant. Plant only half of the bulb beneath the soil which should be light and well-

drained. Water thoroughly after planting, every time the soil becomes moderately dry. When flowers begin to form, water and fertilize the plant every other week.

*Nerine* *Browderi* is a pink-flowered bulbous plant you can plant now (with the neck at soil level). It blooms at the end of the summer. It likes sunny places and light soil with a little peat added.

*Monstera*, known also as *Crocosmia crocosmiflora*, grows 70cm. tall. The colour of the flowers is generally orange. It

loves warm, sunny places and does not need a rich soil. It produces many small corms separating them you can increase the number of plants.

*Tigridia* comes in two colours: yellow, red, rose, usually spotted with a dark colour. The cultivation of the plant is very similar to the *gladiolus*.

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## In-service training for nurses' aides

Special to The Jerusalem Post

OF the great staffing needs in hospitals the most over is for nursing aides. Shmuel Zedek in Jerusalem is trying to cope with its own shortage in this field by the introduction of a new type of in-service training which has been acknowledged in recent years to be a most effective teaching method.

It has been initiated by the hospital's new Director of Nursing Services, Shmuel Zedek, who trained and supervised the Charity Cross Hospital and at the Rachlefs College Infirmary at Oxford, and who held nursing administration in London. She convinced the Shmuel Zedek authorities that if a nursing team find that their job offers dignity and status, they are likely to stay in it and of seeking these advantages elsewhere.

Under the new programme, nurses' aides are doing training one afternoon a week in the classroom, the rest of the time in the form of practical work

on the job. This, says Shulamit Ricardo, familiarizes them with duties in all the different wards and departments of the hospital. They can get help from a nursing councillor, who is available at different times six days a week. She is liaison with the administration, trouble-shooter and teacher rolled into one.

In-service training is also a means for transmitting Shmuel Zedek's tradition of dedicated patient care to registered and practical nurses who had their training elsewhere — often in other countries. It also helps to make them familiar with the special conditions at this religious hospital, which manages to maintain its high medical standards despite the extreme overcrowding which it has to face in its obsolete building.

The new Director of Nursing Services is particularly anxious to attract new immigrants as nurses and to involve every member of her staff in a kind of "participatory democracy" that recognizes the patient as the most important individual in a hospital.



Shulamit Ricardo, Shmuel Zedek Hospital's new Director of Nursing Services.

## THE 3rd QUEEN FOR A DAY

Mrs. Miri Bozo of Jerusalem who received the good news while on holiday in the U.S.A.



When she gets back, she will spend a day as the guest of VITA — for a day of shopping and entertainment in Tel Aviv

In a conversation with Queen Miri's parents, who are Jerusalemites and veteran immigrants from Turkey, VITA's representative learnt the following — Miri Bozo was born in Israel. She works in the Ort/Ministry of Labour Institute for Higher Vocational Training. She studied geography and education at the Hebrew University, Jerusalem. Her hobbies are photography, and exploring Israel by participating in the excursions organized by the Society for the Protection of Nature.

Hurry! The last draw will be on March 25!

To mark the end of the Winter "Queens" Campaign, 200 gift packages will be raffled among participants.

You too can be Queen for a day

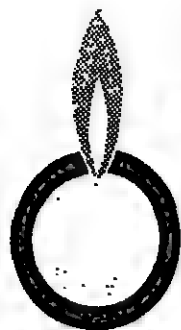
Send off to Post Bag No. 245, Tel Aviv, for VITA:

2 tops from "Gourmet" Soup boxes, or 3 empty VITA Chicken Soup foil bags, or the empty VITA Chicken Soup wrapper from a jar of VITA Chicken Soup. Complete the slogan "I'm a queen for a day" Give the names of three of your favourites VITA soups, and add your full name and address. Remember that all additional packaging you send will improve your chances.



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## SUPERSUPERGAS



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### THEATRE

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# MEIR MARGALIT'S MONOLOGUE



Photo: Meir Margalit, Shura Turkov and Meir Yanai in "Where is Eretz Israel?"

WHERE IS ERETZ ISRAEL? by Shura Turkov and Meir Margalit, at the Idan Theatre. Directed by David Sharir, set by Dan Kedar.

TO the question "Where is Eretz Israel?" the authors of the play by the same name provide an answer: in the heart of

Sasha Cohen. Sasha is the son of a generation of giants who came here when the land was empty and desolate, the jackals and lonely Beduin roamed the wastes on the backs of their camels. Sasha is a man to the bone: he used to coax crops out of land which he cleared with his own bare hands, the cattle where cattle were never raised before, roam Gaza on his mare named Katla (of course), and bring forth water from even Moses' stick would have been of no avail. Now, at the age of 87, he is halter and harder than all the young people around, including his own teenage grandson. When he is called on the farm by a doctor sent by his solicitous daughter, Sasha treats his guest to some home-brewed fruit juice, guaranteed to make a man out of the every product of unsalubrious life.

Naïveté and untutored as he is, the ways of the world, living the simple, lonely life of a farmer on the old stone house he built with his own calloused hands, and working the farm the clock round since his advanced age, Sasha has done pretty well for himself in the financial department. We never find out how, but he seems to have accumulated property all over the country which is now worth — hold on to your seats! — a cool 25 million pounds.

### Wayward daughter

This we learn from Sasha's daughter, a rotten apple that fell from the tree. She is a lawyer working in the city, married, but carrying on with Menashke, a shady promoter. The two have concocted a scheme designed to get the old man from some of his property, since he shows no intention of leaving it to his daughter in the natural way (as the doctor she sends him finds out).

Menashke, a handsome fellow in flashy clothes with a slicked-down hairdo, is promoting a project which would glorify the achievements of Sasha and other pioneers — a complex of buildings on Sasha's property. Sasha is not interested. When his daughter and Menashke, the latter loaded with blueprints, try to explain the grandiose scheme to him, he refuses to get excited over anything but his she-she, who is about to give birth. This, of course, infuriates his daughter.

who, in any case, doesn't know an ass from her elbow.

Naturally the scheme falls through, because Sasha is much smarter than all the city slickers put together, and also because he is not interested in seeing himself and others of his breed glorified.

It would be pretty sad to see idealism going out of the window in just one generation, but the authors have some consolation to offer us. All is not yet lost. There is the boy who resents his mother for taking up with the disreputable Menashke and for her modern ways altogether. He admires his grandfather, who takes him on long walks and instills in him a love for nature and the simple life. One can only wonder what will happen to the innocent boy once his grandfather dies and he finds himself heir to all that money.

### Silly play

"Where is Eretz Israel?" is quite a silly play. The plot is shot through with palpable nonsense. How could a man working the land with his own hands accumulate property worth 25 million, even at present inflated prices? How could one expect even an old fool to fall for the naïveté scheme of Menashke? The dialogue doesn't amount to anything; the language is flat; the play has no form.

To say that it was written as a vehicle for Meir Margalit would be an understatement. It is one long monologue by the redoubtable Sasha, played, of course, by Meir Margalit, with the rest of the cast hanging around just to feed him lines when absolutely necessary. All that director David Sharir had to do was to see that the other actors stayed out of Margalit's way — a task in which he succeeded completely.

The cast consists of Shura Turkov as the daughter, Shmuel Calderon as the boy, Meir Yanai as Menashke and Avraham David as the doctor. Moving around in a set which is as unattractive as it is confusing, and features such items as a cypress on a comfortable round wooden base like a Christmas tree designed to denote the Galilee landscape, the performers are devoid of life, and practically freeze when the great Sasha opens his mouth — which is nearly all the time.

BEFORE I try to say anything about the leading performer's acting, a few words of background. Meir Margalit is the only actor in Israel who has more than once carried a whole theatre on his shoulders. Several years ago, when his home theatre, Ohel, was about to collapse, he saved the company and kept it solvent with

his performance, in Ephraim Kishon's "The Marriage Contract" as the plumber with a wife and marriageable daughter. And when the theatre was again hit by a crisis, he pulled it out of a hole with a revival of his "Good Soldier Schweik," a role he played some five million times in several revivals. He did the same only a year ago with the Idan Theatre,

with the same Schweik, and may now succeed there with his Sasha. Meir Margalit, with his small stature, his flat, sort of squashed-in face and a manzerish twinkle in his narrow, slanted eyes, has in his long career played innumerable roles, all of which have been pure Margalit. Under the powder-pale wig, in the face-trimmed finery of a Molière character, in the

travesty of a Menahem Mendel from a Sholem Aleichem comedy; wearing the uniform of a soldier in the Austrian Imperial army or the khaki of a halutz — he always proudly and emphatically proclaims himself Meir Margalit. When he plays a part, the part becomes something secondary, a mere pretext for Margalit to display his bag of tricks to an admiring public.

He is probably the only actor in the world with a speech defect, and he turned this handicap into a triumphant asset and a personal signature. He is a master of the art of milking scenes for all the comic worth they have. When he has a funny line to deliver, he starts out with a series of preparatory gestures in order to get the background and create suspense, and when the suspense becomes unbearable, he lets go with the line, slowly and deliberately, then pauses for the laughs.

In the present play, the first, I believe he has ever co-authored, Margalit has adopted the sort of gnarled, slightly crablike walk of an old man who has spent his life in hard physical labour on the soil, and he plays Margalit as Margalit has never been played before. I predict a long run for this play, especially since it comes during the 25th anniversary of the State of Israel, when waves of patriotism are beginning to flood the land, and people are starting to ask the question, "Where is Eretz Israel?"

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## NEW SHOW CASE FOR YOUNG ARTISTS



The new Leon and Mathilda Regan Auditorium at the Tel Aviv Museum is apparently being utilized to its full capacity. In the next few weeks, there are as many as four or five concerts. A new series has added to the embarrassment of riches: the Sharrett Fund for Young Artists of the Israel Cultural Foundation, in conjunction with the Municipality's Culture, Sport and Youth Department is now to present a "Young Artists' Week," in which top winners of the Sharrett Fund scholarships will be given the opportunity to appear before a wider public and professional critics in solo performances. For some of them, as the A.I.C.F. press release points out, it will constitute their debut. It's not easy my Tel Aviv colleagues the job of covering four nights within a week, in addition to all the other musical events going on there.

The new venture, a series of four concerts which is to become an annual event, is designed to give the Friends of the Sharrett Fund an opportunity of satisfying themselves of the quality of scholarship winners (rather than depending on professional criticism, isn't it?). We learn from the release that the A.I.C.F. has granted more than 4,700 scholarships in all fields of art — music, plastic arts, drama and dance — the majority for study in Israel, a few abroad for exceptionally gifted youngsters. Quite a number of recipients have become top-ranking artists on the international scene (and some of them are settled abroad); many are playing an active part in Israel's cultural life as teachers and artists. This year alone, 432 scholarships have been granted for study in Israel and abroad for exceptionally gifted youngsters. The winners who will be making their appearance at the four concerts are:

• **CARMEN OR**, piano. Born in 1950 in Rumania, where she won first prize at an international competition in 1969. Immigrated in the following year and is studying for her Artist's Diploma at the Rubin Academy, Tel Aviv, under Mindru Katz. Won fourth prize at the 1972 International Contest at Leeds, England.

• **ELISHEVA BIN-NUN**, piano. Born in Poland; 23, immigrated to Israel in 1956. Studying for her Artist's Diploma with Yehli Wagner at the Rubin Academy in Jerusalem.

• **EUGENIA ZUKERMAN**, flute. Born in the United States, she graduated at the Juilliard School in New York. She performs widely with her violinist husband, Pinhas Zukerman.

• **RUTH MAAYANI**, harp. She took up the harp at age of 13, studying with Judith Lieber of the I.F.O. Continued at the Mannes School, New York, the Manhattan School of Music, and at the Juilliard School. She has become an active member of Israel's music life since returning home last year.

• **SHLOMO MINTZ**, violin. The youngest violinist currently performing in Israel. He studied for ten years with Irena Feher, last year won first prize in the summer courses conducted by Henryk Szeryng in Geneva.

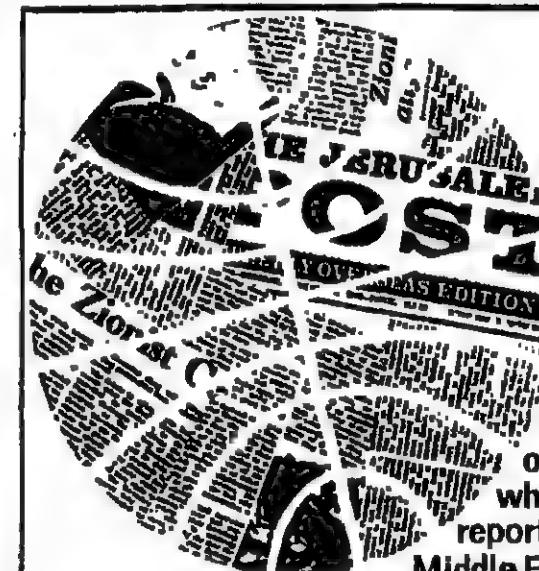
• **RAMI BAR-NIV**, piano. Born in 1945 in Israel, he graduated from the Rubin Academy in Tel Aviv and continued his studies in New York with Nadia Reisenberg at the Mannes School. Performed widely and won several prizes, before returning to Israel last year.

THE Cantilena Chamber Players are a cheerful but serious group of musicians, currently touring Israel. Led by former Israeli Edna Michel, violin, who is music director of the Adlon-Docks-Champain Festival, the pianist of the ensemble is Frank Glazer, who will be remembered favourably from previous visits to Israel. Harry Zaritzian has been the viola player of the Kroll Quartet and the Albeniz Trio and is a faculty member of the Marlboro Music School. The cellist of the group is Paul Olefsky, a soloist with leading orchestras

in the U.S. and leader of master classes at the Hart and Peabody Conservatories (see "Post" for the Chamber Ensemble).

LAST Tuesday I missed the Israel Broadcasting Symphony Orchestra broadcast from Ein Hashofet (I heard a recording later) in order not to miss the BBC programme on the Israel Philharmonic in its Famous Orchestras Series. The stars were, of course, Zubin Mehta and Daniel Barenboim, with Abs Cohen, the general secretary of the Orchestra, a good third.

The account of the Orchestra's special role in Israel, its problems and working conditions was not want to miss the screening on Israel TV of Jacques Offenbach's "Orphée aux Enfers" scheduled for next Friday (March 16). This appears to be a lavish production of French TV and should provide a few hours of brilliant music, Gallic wit, excellent actors, beautiful costumes (choreography is by Jean Babilée). As, in general, only the overture to this splendid parody of grand opera and Greek mythology is performed in Israel (once announced over the radio here as "Orpheus in the Underworld"), the opportunity to have the whole work brought into the home be utilized by every music lover, high-, low- and middle-brow.



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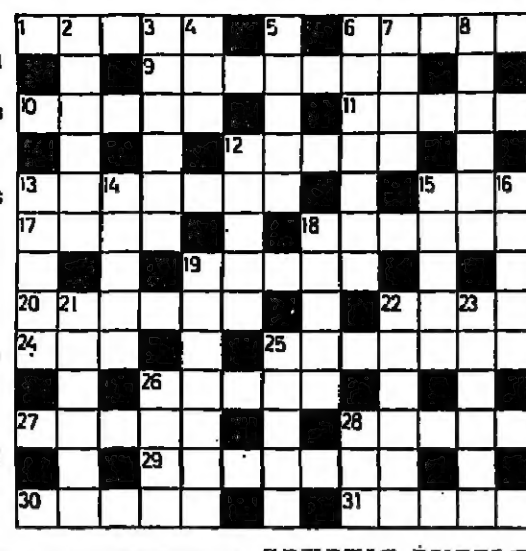


# TWO-IN-ONE CROSSWORD

Use the same diagram for either the Easy or the Cryptic puzzle.

## EASY PUZZLE

- ACROSS  
1. Shut (6)  
2. Love excessively (6)  
3. Raise to a higher grade (6)  
4. Away from the centre (6)  
5. Trick (6)  
6. Flower (6)  
7. Tend lovingly (6)  
8. Beverage (6)  
9. Employ (6)  
10. Decorates (6)  
11. Repairs (6)  
12. Ghost (6)  
13. Crab with the teeth (6)  
14. Watch closely (6)  
15. Parts of an hour (6)  
16. Bird (6)  
17. Hard outer covering (6)  
18. Common (6)  
19. More than a few (6)



- DOWN  
1. Dwell on the clutch (6)  
2. Horseman (6)  
3. He goes half a mile north (6)  
4. They may offer bargains in wine, we hear (7)  
5. Breaks into pictures (6)  
6. A match for Lucifer (6)  
7. Wooden limbs (6)  
8. There's no easy clue for this (7)  
9. Landowner who may lose heart and get fat (6)  
10. Masonic mite (6)

- DOWN  
1. Len turns up with oil for him (6)  
2. Spare only half a loaf for many (6)  
3. A word of refusal (6)  
4. Woman's contribution to cricket (6)  
5. Worried by noise or vibration (6)  
6. They view a note with approval (6)  
7. A wordy spelt (6)  
8. Cools or cools (6)  
9. Black look cows may have (6)  
10. There may be a sailor in such a cruiser (6)  
11. Like a corporation type (6)  
12. Queen (6)  
13. Foreigners far apart (6)  
14. Dog-like snarl (6)  
15. She contributes a beauty article (6)  
16. Not quite the man for the majority (6)  
17. To get there, had a regiment to go north (6)  
18. Pour out one's ideas (6)  
19. One who gets the best part of a deal (6)  
20. Vehicle once needed for bread (6)

## CRYPTIC PUZZLE

- ACROSS  
1. Not a dirty word (6)  
2. Collect what may be spare (6)  
3. Freely route down which to drive (6)  
4. Silly character (6)  
5. Short cut from Batteries (6)  
6. Caledonian taxes (6)  
7. Hide in one part of an island (6)  
8. Appeal from the ship of state, initially (6)  
9. In chie lady's (6)  
10. Everything they do is popular (6)

- DOWN  
1. A word of refusal (6)  
2. Woman's contribution to cricket (6)  
3. Worried by noise or vibration (6)  
4. They view a note with approval (6)  
5. A wordy spelt (6)  
6. Cools or cools (6)  
7. Black look cows may have (6)  
8. There may be a sailor in such a cruiser (6)  
9. Like a corporation type (6)  
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13. She contributes a beauty article (6)  
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15. To get there, had a regiment to go north (6)  
16. Pour out one's ideas (6)  
17. One who gets the best part of a deal (6)  
18. Vehicle once needed for bread (6)

SOLUTIONS TO TODAY'S PUZZLES ON WEDNESDAY

## ON THE AIR

**FIRST PROGRAMME**  
8.00, 8.05, 8.10, 8.15, 8.20, 8.25, 8.30, 8.35, 8.40, 8.45, 8.50, 8.55, 9.00, 9.05, 9.10, 9.15, 9.20, 9.25, 9.30, 9.35, 9.40, 9.45, 9.50, 9.55, 10.00, 10.05, 10.10, 10.15, 10.20, 10.25, 10.30, 10.35, 10.40, 10.45, 10.50, 10.55, 11.00, 11.05, 11.10, 11.15, 11.20, 11.25, 11.30, 11.35, 11.40, 11.45, 11.50, 11.55, 12.00, 12.05, 12.10, 12.15, 12.20, 12.25, 12.30, 12.35, 12.40, 12.45, 12.50, 12.55, 1.00, 1.05, 1.10, 1.15, 1.20, 1.25, 1.30, 1.35, 1.40, 1.45, 1.50, 1.55, 2.00, 2.05, 2.10, 2.15, 2.20, 2.25, 2.30, 2.35, 2.40, 2.45, 2.50, 2.55, 3.00, 3.05, 3.10, 3.15, 3.20, 3.25, 3.30, 3.35, 3.40, 3.45, 3.50, 3.55, 4.00, 4.05, 4.10, 4.15, 4.20, 4.25, 4.30, 4.35, 4.40, 4.45, 4.50, 4.55, 5.00, 5.05, 5.10, 5.15, 5.20, 5.25, 5.30, 5.35, 5.40, 5.45, 5.50, 5.55, 6.00, 6.05, 6.10, 6.15, 6.20, 6.25, 6.30, 6.35, 6.40, 6.45, 6.50, 6.55, 7.00, 7.05, 7.10, 7.15, 7.20, 7.25, 7.30, 7.35, 7.40, 7.45, 7.50, 7.55, 8.00, 8.05, 8.10, 8.15, 8.20, 8.25, 8.30, 8.35, 8.40, 8.45, 8.50, 8.55, 9.00, 9.05, 9.10, 9.15, 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## GOLDA LOOKED GREAT

It did not matter overmuch that Golda Meir, the tough, battle-scarred woman who has thrown her lot with the Jewish people, was the character Childs on C.B.S.'s "Face the Nation": what was important was she looked marvelous everywhere she went. Mind you, I could not understand why she wore a short-sleeved dress at a reception, especially as Pat Boone, long sleeves, and, as far as I remember, so did Queen Alia, when she trod the same red carpet behind the same Marines, although one of the flags was draped over her. Golda's visit to Sartorially after the hat which marred her visit to the White House, I was apprehensive that she might have to send an express messenger to Milwaukee to get her mother's old gloves, something of the kind happened.



Nevertheless, it was a bit of a surprise on his part to plead for a cabinet post for Yitzhak Rabin, no doubt as a reward for his taking the campaign trail on his behalf. Golda answered him that she would see how young man behaved himself at the White House. It is clearly enough to get Yitzhak that she did not obviously think she to him.

The "Face the Nation," Golda's rough passage when crossed her about the Libyans, she did not come to the very end of the incident, when it became clear that she was headed for Cairo, we did not let it go. She counteracted by charging a double standard of morality, which was the best way to deal with the whole question.

Panel silenced

As usual, she was in top form when she discussed peace negotiations. She sees her own point of view so clearly — why in heaven's name won't the Arabs sit down and talk things over with us? That is what everybody wants after wars, so why don't they? The panel was completely lost for an answer: if Sadat, Hussein and company saw they don't say to themselves, "let's talk to her, she's Jewish."

There were several pointers in the interview for Israel Television. It lasted only 25 minutes.

yet covered a multitude of issues: this is an example "Moked" might well emulate. Indeed, Israel Television had to fill out the rest of the long hour with a wearisome discussion between Hagai Eshed and Yosef Harif about what their impressions had been of American diplomacy during a junket they had in America, as if anyone cared. The other great lesson was that C.B.S. wrote the names of the characters involved, including "Golda Meir, Prime Minister of Israel," whom Americans should know by now, time and again on the screen: we are lucky if we get a name flashed on the screen twice in an hour.

The greatest thing about the programme, of course, was the hint that, if Sapir, Yadin and the others twist her arm hard enough, she will go on moulding our destinies. I felt like a schoolchild told that a favourite teacher was going to accompany the class into the next grade.

SEVERAL people have complained to me about the ominous noises which accompany the turning of the hands of the clock that precedes the news. I agree with them: I am reminded of the tolling of Poe's bells: "In the silence of the night how we shiver with affright at the melancholy menace of their tone!" Admittedly, the news boys can argue that this tolling symbolizes what is to come — murders, explosions, funerals, wars, famine. Still, it would be pleasant if they would give us some hope of better tidings, with tinkling silver bells or mellow golden harmonies.

### Two views of beaches

On successive nights we saw a strange juxtaposition of news. The Ministry of Tourism announced optimistic plans to develop what it mistakenly described as the golden beaches of Israel. They are now, all too many of them, black beaches: of course, the oil line has done its grisly work. Then we saw the devastation wrought by us among the Corals in Eilat, in a very dramatic and moving news item, well photographed: much of the Corals have gone, and the sea life has been devastated.

Another news item brought us the good news that Russian aliyah is on the increase, and that a special effort is being made to persuade Jews in France with large families to immigrate to Israel, despite the social benefits they obtain where they are. The only fly in the ointment is that Western aliyah is on the decline. This is hardly surprising, when the Government has indicated that it regards anybody availing himself of the inducements formerly offered so freely as a crook. It is hard to explain to Westerners that Israeli policy about aliyah is governed less by principles than by the flow of immigration from different lands: as long as there is no immigration from Russia, we try to persuade Westerners they are needed and tempt them with benefits: if the Russians come, we don't need Westerners and so cut down wasteful concessions.

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Avivim, large am building, only 41 Aviv, 3 rooms, owner must sell, 12,000 NIS, suitable for young Ramat Aviv, 2 1/2 and construction, street, from 12

PASSPORT BAL manual drive, leaving urgent, 12,000 NIS, FOR SALE, 1962 246108



Looking marvellous on C.B.S. television interview.

memories of such mighty events as the completion of the Histrut's "Vatican," and the burning of the ration cards. There was a cynical note in one comment on coming elections: "Party politicians promise things will be better — and some people believe them."

is certainly going to be an asset to the country. Among the films from abroad we had that marvellous documentary about penguins. What tough lives, the penguins lead! They might as well be men. My weakness for getting names wrong landed me in another error, this time about an old friend, Yitzhak Artzi, father of Shlomo, the singer, whom I called something else. Sorry.

## ROMEMA MT. CARMEL

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# WHAT'S ON

**Plant a Tree in Israel**  
With your Own Hands!  
Free tours for planters to the Hills of Judea leave every Monday and Wednesday from Jerusalem and every Tuesday from Tel Aviv. For details and registration please call Visitors Department, Keren Kayemeth Le-Israel (Jewish National Fund), 20 Jerusalem.  
King George, corner Rehov Keren Kayemeth, Tel. 3501, in Tel Aviv 18 Rehov Hayarkon, opp. Dan Hotel, Tel. 23449.

**ALL WEEK IN JERUSALEM**  
Sun., Mon., Wed., Thurs., 10 a.m.-6 p.m.  
Tues. 10 a.m.-10 p.m.  
Museum 10 a.m.-6 p.m. Fri., Sat., 10 a.m.-2 p.m.  
Exhibitions:  
Puppets (Youth Wing)  
Tomb Offerings from Gezer—Special Exhibition (Rockefeller)  
Film making (Youth Wing). Puppets (Youth Wing)  
Pianos — His graphic work in the Israel Museum Collection (Sperius Hall)  
Travellers to the Holy Land — prints and drawings, 16th cent., in memory of Hermann Meyer (Cohen Hall). Henri Friedlander — typography and lettering (Library Hall)

Special exhibit:  
Two relief fragments from Persepolis, Iran, 5th cent. B.C.E.  
Conducted Tours:  
Jedusah Tours — By appointment only Tel. 3032.  
1. Tour of Jedusah Projects in Jerusalem, 8.30 a.m. Strauss Health Centre, 24 Rehov Strauss, IL 5.40 or 5.30 towards transportation and refreshments.  
2. Medical Centre Only, includes visit to Chagall windows, exclusive Audio-Visual Presentation of the "Madness Story" at 9.30 a.m., 11 a.m., 2 p.m. and 3 p.m. Kennedy Tourist and Information Centre, Medical Centre. No charge. Bus 19 and 27.  
Boys' Town Jerusalem — (Kiryat Noar). Daily, 9 a.m. to 5 p.m. (except Shabbat).  
Hebrew University, conducted tours in English, weekdays, at 9 and 11 a.m. starting from the lobby of the Administration Building at the Givat Ram Campus and at 11.30 a.m. from the Tzvi Tannen Research Institute at the Mount Scopus Campus.  
Tourists and visitors come and see the General Israel Orphan's Home for Girls, Jerusalem, and its manifold activities and impressive modern building. Free guided tours weekdays between 10-4. Bus No. 6, Kiryat Moreshet, Tel. 32321.  
New Israel Film —  
Latest Israel films screened weekdays at 12 noon at Keren Hayosod Hall, Jerusalem Agency Building, Jerusalem. Admission free.  
Jerusalem Biblical Zoo, Schneller Wood, Romema, Tel. 33926, 7.30 a.m.-5.30 p.m.

**TEL AVIV**  
Tel Aviv Museum, Shalom Shalom Hamelech, Exhibitions: "The Graphic Work of Antoni Clavé (Zacks Hall), Israeli Painting and Sculpture (Meyerhoff Hall). From Impressionism to Abstract Art (Jedusah Hall and Hall No. 3). Kinetic Art (Hall No. 1). Hours: Sun., Mon., Tues., 10 a.m.-7 p.m.; Wed., Thurs., 10 a.m.-6 p.m.; Fri., 10 a.m.-4 p.m.; Sat., 10 a.m.-2 p.m.  
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**The Israel National Opera**  
**Hansel and Gretel**  
Saturday, March 10  
Tel Aviv

**National Religious Women's Organization**  
Mirah and Hapal Mirah Women in Israel, 988 Ibn Gvirol, Tel Aviv, Call Tel. 44018, 78942; Jerusalem, 3030, 3021.  
Mirah Hapalot — Pioneer Women's Courtyard Sunday through Thursday 9 a.m. Tel Aviv, Hahadrot Bldg., 93 Rehov Arlosoroff, Tel. 25001; Jerusalem, Beit Elshava, Rehov Elazar Haslam, Tel. 51616; Haifa Community Centre, 14 Rehov Zahal, Kiryat Elitza, Tel. 52264. Phone for reservations.  
Wise Club, 115 Rehov Hayarkon, Tel. 23239, 8 a.m.-3 p.m.  
Canadian Madrasah-WTO Office, 414 Hayarkon, Tel. 22700, 8 a.m.-3 p.m.  
Madrasah Club, 30 Rehov Hayarkon, Tel. 50039.

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Tel. 24375; ORT Jerusalem, Tel. 24377; ORT Netanya, Tel. 22322.

**SWAMI VISHNU-DEVANANDA**  
will lecture on "Yogic Spirit of Love"  
Tel Aviv, Friday, March 9, 8.30 p.m. Tzavta Jerusalem. Saturday, March 10, 8.30 p.m. Sivana Yoga Centre, 35 Rehov Ben Yehuda.

**the israel museum, jerusalem**  
**THIS WEEK AT THE MUSEUM**  
Sunday, March 11, 4 p.m.  
Sunday, March 11, 8.30 p.m.  
Tuesday, March 13, 6 and 8.30 p.m.  
Thursday, March 15, 4 p.m.

**YOUTH WING FILM CLUB** — Special film at the film making exhibition "Bonnie and Clyde" — for children aged 14-18 — Introduction: Ram Levi  
**CONCERT**: an evening of Japanese music in coop. with the Israel-Japan Friendship Society. T. Hiras, Koto; K. Nomi, classical guitar; N. Nishida, flute; A. Melamed and A. Leshem, violin; Z. Litvak, viola; Y. Yamaguchi, cello; S. Tuxon-Hayman, piano; the Makuya choir group.  
Programme: Koto; Nihon-buho (classical dance); Modern Japanese music.  
Introduction: Ury Hapata.  
Tickets: Museum members and students: IL 5.; others: IL 7.; at Cahana and on evening of concert at the Museum.  
**ART FILM CLUB**  
"The Shant" (Sweden, 1968). By Ingmar Bergman. With Liv Ullmann, Max von Sydow, Gunner Bjornstrand.  
8.30 performances are for members. Remaining seats will be sold to non-members after 8.30 p.m. (Tickets will be sold starting Sunday for current week).  
**YOUTH WING FILM CLUB** — Special film at the film making exhibition "Children's adventures in animated films" For children aged 6-12.  
Sir Kenneth Clark's "Heroic Materialism" will be shown on March 20 and 21.  
**EXHIBITIONS**  
Pianos — His graphic work in the Israel Museum Collection, Part II, (Sperius Hall)  
Travellers to the Holy Land — prints and drawings, 16th-20th century in memory of Hermann Meyer (Cohen Hall)  
Henri Friedlander — typography and lettering (Library Hall)  
Puppets (Youth Wing)  
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**SPECIAL EXHIBIT**  
Vincent Van Gogh — The Anchored Boat — Oil on canvas. Lent by the Parkes Foundation, New York.  
**YOUTH WING**  
Film making Exhibition — Activities and Participation in closed circuit TV programmes, Sun., Mon., Wed., Thurs., 8-5 p.m.  
"Let's make a film" will be shown daily at 4 p.m. in the exhibition.  
**VISITING HOURS**  
Sun., Mon., Wed., Thurs., 10 a.m. — 6 p.m.  
Tues. Shrine of the Book Museum, 10 a.m. — 10 p.m.  
Rockefeller Museum, 10 a.m. — 8 p.m.  
Fri., Sat., 10 a.m. — 2 p.m.

**THE NEW BUILDING (27-30 St. Shaul Hamid, Tel. 24444)**  
**EXHIBITIONS**  
The Graphic Work of Antoni Clavé (Zacks Hall)  
Avigdor Arkin: Paintings 1907-1968 and 1968  
THE RUBINSTEIN COLLECTION  
Israeli Painting and Sculpture (Meyerhoff Hall)  
From Impressionism to Abstract Art (Jedusah Hall and Hall No. 3)  
Kinetic Art (Hall No. 1)  
The Helena Rubinstein Art Library (in the New Building) open: Sun.-Thurs., 10 a.m.-1 p.m., 4 p.m.-7 p.m. Friday: 10 a.m.-4 p.m.  
**EVENTS**  
Sat., March 10, 8.30 p.m.  
Mon., March 13, 7 p.m.  
Tues., March 13, 8.30 p.m.  
Wed., March 14, 8.30 p.m.  
Thurs., March 15, 8.30 p.m.  
Fri., March 16, 8.30 p.m.

**CONCERT (Leon and Mathilde Recanat Auditorium)**  
Israel Trio  
D. Hoxter, M. Brumer, K. Haral  
Tricks by Beethoven (op. 10, No. 4)  
"The Ghosts," Martinu and Brahms (B major, op. 8)  
"L'au à la bouche" (France, 1980)  
Director: Jacques Daniel-Velex  
With: Bernadette Lafont, Françoise Brion.  
Hebrew/English subtitles  
**CONCERT (Leon and Mathilde Recanat Auditorium)**  
Opening of the "Young Artist's Week"  
A series of four concerts organised by the Tel Aviv Municipality.  
The Shariel Fund for Young Artists, The Scholarship of the American-Israel Cultural Foundation and the Carmel Or — piano  
Bach (Partita No. 1), Beethoven (Sonata op. 10, No. 3)  
Schubert (Sonata op. 143), Debussy ("Four le plus")  
LECTURES (Mally Kaufmann Hall)  
Dr. Arisla Harel (Hebrew University, Jerusalem)  
Characteristic Attitudes in Contemporary Art (Accomp. by slides)  
**FLOR (Leon and Mathilde Recanat Auditorium)**  
Opening of the Festival of Italian Film (in cooperation with Istituto Italiano di Cultura). Hebrew/English subtitles  
"Tollini" — Satyricon (1971)  
Director: Federico Fellini  
With: Martin Potter, Silvia Kaller, Magali Noel, Leda Lazzari (Hebrew/English subtitles)  
**CONCERT (Mally Kaufmann Hall)**  
Cavallera Chamber Players (U.S.A.)  
(Frank Glazer—piano, Edna Michell—violin, Harry Sussman—viola, Paul Olitzky—cello)  
Works by David Amram ("Portraits"), Beethoven (op. 10, No. 3), Brahms (op. 25 in G)  
**CONCERT (Leon and Mathilde Recanat Auditorium)**  
"Young Artist's Week"  
Elisheva Bin-Nun — piano  
Bach (Fugue and Fugue in F sharp), Mozart (K. 670, 676) (Scherzo), Debussy (4 preludes), Prokofiev (Sonata in B-flat Major)  
The concerts are organized in cooperation with the Culture, Youth and Sports Department of the Tel Aviv Municipality.  
Tickets to all events available at the New Building. For concert also at Union, 115 Rehov Dizengoff.  
**VISITING HOURS (Cahana Building)**  
Sunday, Monday, Wednesday, Thursday: 10 a.m.-4 p.m., 4 p.m.-7 p.m.  
Tuesday: 10 a.m.-1 p.m., 4 p.m.-10 p.m.  
Friday: 10 a.m.-2 p.m.; Saturday: 9 a.m.-10 p.m.

**HAIFA ENGLISH THEATRE**  
directed by EILEEN BENSKIN  
presents  
**Pygmalion by G.B. Shaw**  
by popular request  
Preview: March 10, 8 p.m. Shavel Zion, Leuvenhart Hall.  
Shavel Zion performance sold out. Future performances throughout Israel to be announced.  
Tickets available at Hall or Sherut David, Nahariya (reduced prices for groups)

**HAIFA**  
Allya office, 209 Rehov Hamegdim, Tel. 52451, 6274.  
Goldman Art Gallery, 93 St. Hanassi. Exhibition of paintings by Oded Feingold. Open daily, 10 a.m.-1 p.m.; 4-7 p.m.; 8-10 p.m. Sat. 11 a.m.-1 p.m.; 4-5.30 p.m.  
**REHOVOT**  
Weizman Institute of Science, conducted tours, Sun. to Thurs., 10 a.m. and 2.30 p.m.; Fri., 10.30 a.m. only; starting from the lobby of the Charles Clore International House.  
**BEER-SHEVA**  
BEN-ZION ARTISTS' Paintings and drawings at the Yed Lebanim Museum. Until March 27.  
**SATURDAY**  
JERUSALEM  
Organ Music by Philip Regue every Saturday at 11.30 a.m. Y.M.C.A. Auditorium. Public Welcome.  
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**EVENTS**  
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Mon., March 13, 7 p.m.  
Tues., March 13, 8.3



### Tel Aviv Cinemas

Commencing Saturday, March 10, at 7.15 and 9.30 p.m.  
Weekdays at 4.30, 7.15, 9.30 p.m.  
See times of performance of individual cinemas

**ALLENBY Tel. 57820**  
ALAN DELON  
SIMONE SIGNORE  
**LA VIVUE**  
COUDERC  
4.30, 7.15, 9.30

**BEN YEHUDA Tel. 228409**  
Israel Premiere  
Pier Paolo Pasolini's film  
**TEOREMA**  
TERENCE STAMP  
SILVANA MAGNANO  
MASSIMO GIROTTI  
Adults only

**CINERAMA**  
2nd week  
4.30 - 7.15 - 9.30  
GEORGE C. SCOTT

**RAGE**  
Warner-Fox  
In Colour

**ORION Tel. 232328**  
3rd week  
FERN O'TOOLE  
in  
**MURPHY'S WAR**  
Directed by Peter Yates  
4.30-7.15-9.30

**CRITTELMON Tel. 57853**  
ANNE HATHWOOD  
**Ninety Degrees in the Shade**  
A film by J. Weiss  
7.30, 9.30

**DEKEL Tel. 414114/5**  
3rd week  
**THE NIGHTS OF BOCCACCIO**  
Daring love stories with subtle and cheeky humour  
Evening shows only  
(7.15 and 9.30)

**DRIVE-IN CINEMA**  
Behind the Fair Grounds  
Gates open evenings at 8.  
Tickets for the same evening  
only at the Drive-In  
Box Office.

**7.45 FOR THE WHOLE FAMILY**  
WALT DISNEY'S  
**"THE JUNGLE BOOK"**

**8.45 Adults only**  
Israel Premiere  
**CHARLESTON BLUE**

**EDEN Tel. 57450**  
4.30-9  
**TERRE MERE**  
**SAPNE**  
with  
MUNDIAZ  
DAVE ANNANDE

**ESTHER Tel. 235610**  
2nd week  
4.30, 7.15, 9.30  
A tension film  
**UN FLIC**  
ALAIN DELON  
RICHARD ORENNA  
CATHERINE DENEUVE

**GAT Tel. 267888**  
3rd week  
The unusual love story of a middle-aged Israeli film director and a young American girl  
ORI LEVY  
GADI YAGIL  
and the new star of 1973  
SHERY REN SMITH

**TAKE 2**  
DIRECTOR  
BARUCH DIENAR  
In colour - FORUM FILM  
English dialogue

**GORDON Tel. 244373**  
4.30, 7.15, 9.30  
6th week  
**LES FEUX DE LA CHANDELEUR**  
ANNE GIBARDET  
(Maurice d'Allme)

**MOD Tel. 230728**  
7th week  
**PRETTY MAIDS ALL IN A ROW**  
Adults only  
ROCK HUDSON  
4.30-7.15-9.30

**ONLY Tel. 234625**  
4th week  
**THE GREAT WALTZ**  
ROBERT BUCHOLZ  
MARY OSTA  
4.30, 7, 9.30

**PEER CINEMA-T.A.**  
**CABARET**  
Liza Minnelli  
Israel Premiere  
4.30 7.15 9.30  
5th week  
**THE ADVENTURE IN NOMINATION FOR OSCAR 1973**

**MAXIM Tel. 267487**  
7th week  
**The Viking who came from the South**  
Adults only  
4.30-7.15-9.30

**MOGRAM Tel. 58331**  
5th week  
**EVERYTHING YOU ALWAYS WANTED TO KNOW ABOUT SEX BUT WERE AFRAID TO ASK**  
WOODY ALLEN  
4.30, 7.15, 9.30

### Jerusalem Cinemas

Commencing Saturday, March 10, at 7.00 p.m. and 9.00 p.m.  
Weekdays 4.00, 7.00 and 9.00 p.m.

**ARNON Tel. 234829**  
3rd week  
An Israeli picture  
**TAKE TWO**  
with  
ORI LEVY  
SHERY REN SMITH  
GADI YAGIL  
For adults only - Colour

**CHEN Tel. 233935**  
From Friday at 8.30 p.m.  
2nd week  
**ALAIN DELON**  
RICHARD ORENNA  
**UN FLIC**

**EDEN Tel. 232329**  
From Friday at 3 p.m.  
3rd week  
SHERY REN SMITH  
KARATE CHAMPIONS  
in  
**THE KING BOXER**

**EDISON Tel. 234606**  
A great Turkish love story  
**SEVEREK**  
AYRILALIM  
with the famous star  
RIZA KODIT  
GUNTER AKIN  
SERRA BAR  
In Colour

**JERUSALEM Tel. 23467**  
SCOTT WILLIAMSON  
KIM DARVOY  
**THE GRISSOM GANG**

**OPHER Tel. 618921**  
7th week  
4.30-7.15-9.30  
**ALISTAIR MACLEAN'S FEAR IS THE KEY**

**RAMAT AVIV Tel. 413761**  
7.15, 9.30  
**NURIT**  
The Israeli love story for the whole family  
with  
SASSI KISSINT  
YONA ELIAS  
ARIE ELIAS  
Tuesday matinee at 4.30 also

**STUDIO Tel. 58817**  
12th week  
**FELLINI/ROMA**  
Adults only  
4.30, 7.15, 9.30

**TOHELET Tel. 448990**  
12th week  
**MINNIE & MOSKOWITZ**  
ONNA HOWLANDS  
STEVEN GARDNER  
4.30-7.15-9.30

**TEL AVIV Tel. 231181**  
3rd week  
It's not only the name  
it's his business and  
sometimes... his pleasure  
**JIM BROWN IS SLAUGHTER**  
Adults only  
4.30-7.15-9.30

**ZAFON Tel. 448985**  
4th week  
**GOING HOME**  
ROBERT MICHUM  
4.30, 7.15, 9.30

**Patah Tikva**  
**SHALOM Tel. 917489**  
Saturday, 7.15, 9.30  
All week 7.15, 9.30  
except Wednesday at 7 p.m. only

**THE NIGHT COMERS**  
MARLON BRANDO  
Matinee at 8.30  
Tarnan and the Jungle Fire

### Haifa Cinemas

Commencing Saturday, March 10, at 7.00 p.m. and 9.00 p.m.  
Daily at 7.00 and 9.00 p.m. - Matinee at 4.00 p.m.

**AMPHITHEATRE Tel. 664018**  
Action Suspense and Karate  
**THE CHINESE BOXER**  
in colour and Cinemascope  
For adults only

**ARMON Tel. 664846**  
CLINT EASTWOOD  
His love... his life...  
**THE REGULATED**  
with  
GEMMAY FAGE  
and  
ELIZABETH HARTMAN  
For adults only

**ATEMON Tel. 665008**  
Roger Vadim brings you the  
American High School Girl  
**PRETTY MAIDS ALL IN A ROW**  
with  
ROCK HUDSON  
ANGIE DICKINSON  
TILLY SAVELLAS  
In Technicolor

**BEIT ROTHSCHILD**  
The Great Epic  
**FROM HERE TO ETERNITY**  
with  
BURT LANCASTER  
FRANK SINATRA  
MONTGOMERY CLIFT  
Peris, at 6.45, 9.00 on  
Sat., Tues., Thurs.  
Special performance on Sunday  
March 11, at 8.30  
The Stranger  
with  
ANNA KARINA  
and  
MARCELLO MASTROIANNI

**CHEN Tel. 666273**  
4th week  
After its great success in  
Tel Aviv and Jerusalem  
daring go against the  
Middle  
**SIDNEY POITIER**  
in a Walter Mirisch prod.  
**THE ORGANIZATION**  
In Colour  
For adults only  
No comp. tickets

**MIRON Tel. 665908**  
From Friday  
six nonstop perfs.  
2nd week  
A film full of sex  
**Natalie's Loves**  
For adults only  
In colour

**ORION Tel. 666101**  
2nd week  
After its great success in  
Tel Aviv  
A hosteller about cops  
**THE NEW CENTURIONS**  
Starring  
GEORGE C. SCOTT  
STACY KEACH  
In Technicolor

**RAMAT GAN Cinemas**  
**ARMON Tel. 730706**  
2nd week  
Sat., 6.00 9.00  
Weekdays, 8.30, 9.45  
**THE GODFATHER**  
Adults only

**HADAR Tel. 733822**  
4. 7.15, 9.30  
GADI YAGIL  
in Manohar Golan's  
**THE GREAT TELEPHONE ROBBERY**  
English Subtitles

**LILI**  
2nd week  
7.15 - 9.30  
**STRAW DOGS**

**RAMA Tel. 731913**  
7.15, 9.30  
The Western comedy for  
the whole family  
**THEY CALL ME HALLELUYA**  
Cinemascope - Colour

**ORDEA Tel. 731913**  
2nd week  
Sat., 6.00 9.00  
Weekdays, 8.30, 9.45  
**THE GODFATHER**  
Adults only

**RAMAT GAN Tel. 734641**  
3rd and last week  
7.15, 9.30  
**JIM BROWN IS SLAUGHTER**  
SHELLA STYVEN  
Cinemascope - Colour  
Adults only

**OASIS**  
3rd week  
**TAKE 2**  
Director Baruch Plessar  
ORI LEVY  
GADI YAGIL  
SHERY REN SMITH  
Matinee at 4: WAB VALLANT

**Herzliya**  
**DAVID Tel. 664611**  
7. 9.15  
All week except Tuesday  
**THE TOUCH**  
ELLIOT GOULD  
DIRI ANDERSON

**THE GARDEN (Hahmah) -** TEL AVIV (Oheh Shem) Fri. 10 a.m. 12.30 p.m. 8.30 p.m. 9.30 p.m. (Hahmah) Sat., Sun., 10 a.m. 12.30 p.m. 8.30 p.m. 9.30 p.m.

**FRANK (Children's Theatre) -** TEL AVIV (Oheh Shem) Fri. 10 a.m. 12.30 p.m. 8.30 p.m. 9.30 p.m. (Hahmah) Sat., Sun., 10 a.m. 12.30 p.m. 8.30 p.m. 9.30 p.m.

**THE CHINESE BOXER (Action Suspense and Karate) -** TEL AVIV (Oheh Shem) Fri. 10 a.m. 12.30 p.m. 8.30 p.m. 9.30 p.m. (Hahmah) Sat., Sun., 10 a.m. 12.30 p.m. 8.30 p.m. 9.30 p.m.

**THE REGULATED (with GEMMAY FAGE and ELIZABETH HARTMAN) -** TEL AVIV (Oheh Shem) Fri. 10 a.m. 12.30 p.m. 8.30 p.m. 9.30 p.m. (Hahmah) Sat., Sun., 10 a.m. 12.30 p.m. 8.30 p.m. 9.30 p.m.

**PRETTY MAIDS ALL IN A ROW (with ROCK HUDSON, ANGIE DICKINSON, TILLY SAVELLAS) -** TEL AVIV (Oheh Shem) Fri. 10 a.m. 12.30 p.m. 8.30 p.m. 9.30 p.m. (Hahmah) Sat., Sun., 10 a.m. 12.30 p.m. 8.30 p.m. 9.30 p.m.

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**SIDNEY POITIER (in a Walter Mirisch prod.) -** TEL AVIV (Oheh Shem) Fri. 10 a.m. 12.30 p.m. 8.30 p.m. 9.30 p.m. (Hahmah) Sat., Sun., 10 a.m. 12.30 p.m. 8.30 p.m. 9.30 p.m.

**THE ORGANIZATION (In Colour) -** TEL AVIV (Oheh Shem) Fri. 10 a.m. 12.30 p.m. 8.30 p.m. 9.30 p.m. (Hahmah) Sat., Sun., 10 a.m. 12.30 p.m. 8.30 p.m. 9.30 p.m.

**NATALIE'S LOVES (For adults only) -** TEL AVIV (Oheh Shem) Fri. 10 a.m. 12.30 p.m. 8.30 p.m. 9.30 p.m. (Hahmah) Sat., Sun., 10 a.m. 12.30 p.m. 8.30 p.m. 9.30 p.m.

**THE NEW CENTURIONS (Starring GEORGE C. SCOTT, STACY KEACH) -** TEL AVIV (Oheh Shem) Fri. 10 a.m. 12.30 p.m. 8.30 p.m. 9.30 p.m. (Hahmah) Sat., Sun., 10 a.m. 12.30 p.m. 8.30 p.m. 9.30 p.m.

**THE GODFATHER (Adults only) -** TEL AVIV (Oheh Shem) Fri. 10 a.m. 12.30 p.m. 8.30 p.m. 9.30 p.m. (Hahmah) Sat., Sun., 10 a.m. 12.30 p.m. 8.30 p.m. 9.30 p.m.

**JIM BROWN IS SLAUGHTER (SHELLA STYVEN, Cinemascope - Colour) -** TEL AVIV (Oheh Shem) Fri. 10 a.m. 12.30 p.m. 8.30 p.m. 9.30 p.m. (Hahmah) Sat., Sun., 10 a.m. 12.30 p.m. 8.30 p.m. 9.30 p.m.

**STRAW DOGS -** TEL AVIV (Oheh Shem) Fri. 10 a.m. 12.30 p.m. 8.30 p.m. 9.30 p.m. (Hahmah) Sat., Sun., 10 a.m. 12.30 p.m. 8.30 p.m. 9.30 p.m.

**THEY CALL ME HALLELUYA (Cinemascope - Colour) -** TEL AVIV (Oheh Shem) Fri. 10 a.m. 12.30 p.m. 8.30 p.m. 9.30 p.m. (Hahmah) Sat., Sun., 10 a.m. 12.30 p.m. 8.30 p.m. 9.30 p.m.

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**JIM BROWN IS SLAUGHTER (SHELLA STYVEN, Cinemascope - Colour) -** TEL AVIV (Oheh Shem) Fri. 10 a.m. 12.30 p.m. 8.30 p.m. 9.30 p.m. (Hahmah) Sat., Sun., 10 a.m. 12.30 p.m. 8.30 p.m. 9.30 p.m.

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**THEY CALL ME HALLELUYA (Cinemascope - Colour) -** TEL AVIV (Oheh Shem) Fri. 10 a.m. 12.30 p.m. 8.30 p.m. 9.30 p.m. (Hahmah) Sat., Sun., 10 a.m. 12.30 p.m. 8.30 p.m. 9.30 p.m.

### Ramat Gan Cinemas

Commencing Saturday, March 10, at 7.00 p.m. and 9.00 p.m.  
Daily at 7.00 and 9.00 p.m. - Matinee at 4.00 p.m.

**ARMON Tel. 730706**  
2nd week  
Sat., 6.00 9.00  
Weekdays, 8.30, 9.45  
**THE GODFATHER**  
Adults only

**HADAR Tel. 733822**  
4. 7.15, 9.30  
GADI YAGIL  
in Manohar Golan's  
**THE GREAT TELEPHONE ROBBERY**  
English Subtitles

**LILI**  
2nd week  
7.15 - 9.30  
**STRAW DOGS**

**RAMA Tel. 731913**  
7.15, 9.30  
The Western comedy for  
the whole family  
**THEY CALL ME HALLELUYA**  
Cinemascope - Colour

**ORDEA Tel. 731913**  
2nd week  
Sat., 6.00 9.00  
Weekdays, 8.30, 9.45  
**THE GODFATHER**  
Adults only

**RAMAT GAN Tel. 734641**  
3rd and last week  
7.15, 9.30  
**JIM BROWN IS SLAUGHTER**  
SHELLA STYVEN  
Cinemascope - Colour  
Adults only

**OASIS**  
3rd week  
**TAKE 2**  
Director Baruch Plessar  
ORI LEVY  
GADI YAGIL  
SHERY REN SMITH  
Matinee at 4: WAB VALLANT

**Herzliya**  
**DAVID Tel. 664611**  
7. 9.15  
All week except Tuesday  
**THE TOUCH**  
ELLIOT GOULD  
DIRI ANDERSON



Silvana Mangano co-stars with Terence Stamp in "Teorema," currently playing at the Ben-Yehuda cinema, Tel Aviv.

## The POSTER

### Cinema

**BUTTERFLIES ARE FREE** - Polishing and amusing dialogue carries, without much of a movie, this story of a girl meeting blind boy.

**CABARET** - Remarkable performance from Liza Minnelli in a stylish musical loosely based on Berlin of the '30s.

**DOMESTIC CONJUGAL** - About all there is humanity in this Truffaut tale of young married life.

**EVERYTHING YOU ALWAYS WANTED TO KNOW ABOUT SEX BUT WERE AFRAID TO ASK** - Another Woody Allen comic tour de force.

**FEAR IS THE KEY** - Action story with plenty of thrills.

**FELLINI/ROMA** - Fellini brings all his exuberant imagination to bear in this personal portrait of Rome.

**FROM HERE TO ETERNITY** - Release of the film of James Jones' World War II classic.

**THE GODFATHER** - An excess of blood and gore impacts this study made film about organized crime in the U.S.

**GOING HOME** - The Paris, particularly the setting, are better than the whole in this story of a parolier's ambivalent relation with his son.

**THE GRISOM GANG** - Psychopaths and gore abound in this "Bonnie and Clyde"-type tale.

**THE INVINCIBLE BOXER** - Hong-kong production of tale of young fighter has plenty of action.

**THE LAST PICTURE SHOW** - Acting couldn't be better, as director Peter Bogdanovich succeeds in weaving a country of civil meeting about mundane events in a small town in Texas.

**MEDIUM COOL** - Over-indulgent but gripping film about TV newsmen intent on getting scoops at all cost.

**MINNIE AND MOSKOWITZ** - On-beat comedy with credible characters, acute observation, good acting.

**MURPHY'S WAR** - Good old-fashioned adventure story proves there are no victors in war.

**THE NEW CENTURIONS** - Realistic portrayal of three Los Angeles policemen.

**ONE IS A LONELY NUMBER** - Stereotyped view of a broken marriage.

**THE ORGANIZATION** - Powerful thriller pits police lieutenant Sidney Poitier against "The Organization."

**PRETTY MAIDS ALL IN A ROW** - Roger Vadim sometimes goes for the cheap laughs in a concoction of sex and murder at an American high school.

**REFUGION** - An early Polish horror movie with Catherine Deneuve as the psychopathic young girl.

**SEVEREK** - Taken high as a horror film, Jean-Pierre Melville's direction raises the tension effectively.

**TAKE 2** - Competently made Israeli love story suffers from trite script and wooden directing.

**THE VIKING WHO CAME FROM THE SOUTH** - An Italian businessman finds it hard to adjust to the sexual mores of Copenhagen. Amazing, despite a noticeable slowdown at the end.

**WANT SO MUCH TO BELIEVE** - The plot of this Swedish love story is too slender for a full-length feature.

**Massachusetts.**

### Forums and Talks

**LECTURE** - Biala University philosophy professor Abraham Kaplan, formerly of the University of Michigan, will speak on "Science and Human Values" at the Van Leer Institute in Jerusalem. Monday, Sponsored by the U.S. Cultural Centre.

**Bar-Ilan**  
**MUSIC AT THE UNIVERSITY** - the "CANTILENA" Chamber Players: Sunday.

**Netanya**  
The "CANTILENA" Chamber Players - at "Oheh Shem"; Monday.

**Yahud**  
**ISRAELI CHAMBER ENSEMBLE** - Subscription Concert No. 4 - Noam Shafir conducting, Yoel Hershkovitz, oboe - Yisroel Shafir, Flute, Bassoon, Trombone, Trumpet, Sunday.

**Opera**  
The Israel National Opera presents: "Hamlet and Gertrude" with Ruzelka and Rumanian Dances on one evening - with B. Goldenthal, M. Laron, M. Ben-Shahar, Y. Shoshani, E. Gurelman, M. Kahane, L. Shani, Sh. Levin; conductor: F. Chazet/G. Krug; chorus master: H. Pinkas; choreography: F. Chazet; solo dancers: A. M. Hupp, G. Bonadur (Saturday-Monday) and in the "CANTILENA" Chamber Players: Sunday.

**MUSIC AT THE MUSEUM** - Japanese music, in cooperation with the Israel Japan Friendship Society - with T. H. Kato, K. K. Kato, classical dance, violin, 2. Litvak, viola, Y. Yagel, cello, the Makuya choir - Koto music, classical dance, modern Japanese music: Introduction: Uri Epstein - at the Israel Museum: Sunday.

**ISRAELI PHILHARMONIC ORCHESTRA** - Subscription Concert No. 7 - Zubin Mehta conducting, Pinhas Zukerman, violin - Pinhas Zukerman, Flute, Bassoon, Trombone, Trumpet, Sunday.

**MUSIC AT THE MUSEUM** - French music, with Esther Admon, Elad Noumark, Uri Shoham, Zvi Harel - at the Museum House: Tuesday, at 8.00.

**CARMEN** Op. 36, presents works by Bizet, Boethoven, Schubert, Debussy - at the Beccanati Auditorium: Tuesday.

**MUSIC AT THE MUSEUM** - the "CANTILENA" Chamber Players: Sunday.

**ISRAELI PHILHARMONIC ORCHESTRA** - Subscription Concert No. 7 - Zubin Mehta conducting, Pinhas Zukerman, violin - Pinhas Zukerman, Flute, Bassoon, Trombone, Trumpet, Sunday.

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### Timely note to tourists, guides, agents and all our friends

We are open for lunch  
Noon to 3 p.m.  
7 days a week  
Tasty tempting dishes  
friendly atmosphere  
The Kayit Caesarea Beach  
Restaurant  
Highway Exit 55  
Tel. 063-88181